

THE
RULE *of* LIFE:
K IN SELECT
SENTENCES,

Collected from
The greatest AUTHORS, Antient and
Modern.

KNOW THY SELF. *Del. Orac.*



THE SECOND EDITION.

L O N D O N,

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M.DCC.XLIV.

RULE of LIFE:

IN SEVEN

SENTENCES PRELACE

The greatest Ornament of the Ac-
complished Gentleman, is his perfect
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by Application and Practice. The
Precepts



P R E F A C E.

THE greatest Ornament of the Accomplished Gentleman, is his perfect Knowledge of Things, and deep Inspection into the principal Characters of Men. He that aims at this Knowledge, says the Learned Gracian, must make a Collection of all good Thoughts in Books; of Apothegms, or Heroical Expressions, Wise Mens Axioms, and Observations, &c. Now, the laying together these necessary Materials as a Foundation, is the Work of the following Sheets; but the Superstructure must be the Reader's Part, and can only be perfected by Himself, that is, by Application and Practice.

Precepts, when contracted into Sentences, strike the Affections, and are more easily retained: And a few useful ones at hand, (according to Seneca) do more towards a Happy Life, than whole Volumes of Cautions, that we know not where to find.

Of the Variety of Books of this Nature, that are Published, few answer the Design; and most of them are filled with low and trivial Matter, that affords little Instruction or Improvement; yet as some good Things are interspersed among them, those I have here transplanted, and acknowledge these Papers to be so far enriched by them: But the major Part is extracted from the Writings of the most Eminent Philosophers, Divines, and Moralists, and other Approved Authors, that have written in the Sententious Way.

My Endeavour has been to follow Nature, and keep close to Truth: What seemed to be Abstruse, is made clear; and

and what Prolix, contracted in as few Words as possible, not to lose their Strength and Beauty. It cannot be expected, that every Sentence should have the Authority of a Maxim; Stars differ in Brightness; yet those that shine the least, may have their Influences.

It was neither practicable, nor did I think it necessary, to clog every Line or Sentence with Citation; for what is good, will stand so, without any great Name to support it: But as some are curious of knowing who speaks, as well as what is said, I have to several Passages mentioned from whence they were taken.

The Whole is a Picture of Human Life, wherein the Passions, Follies, and Foibles of Mankind are delineated and expressed in their proper Colours: Virtue is set forth in the most amiable Light; and Vice exposed in its natural Deformity.

A Compendium of Moral Institutes and Counsels, drawn from the best Writers, will be always Entertaining to ingenious Minds. And to make the Reading the more Agreeable, the greatest Part is digested under proper Heads; the rest are Miscellaneous: Every Page containing such Variety of useful Reflections, as to yield at once both Profit and Pleasure.

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THE

T H E
R U L E *of* L I F E.

Of EDUCATION, GENIUS, PRECEPT,
and EXAMPLE.

TH E great Business of Man is, to improve his Mind, and govern his Manners. *M. Aurel.*

The Educator's Care, above all things, should be, first to lay in his Charge the Foundation of Religion and Virtue. *Walker.*

What Sculpture is to a Block of Marble, Education is to a human Soul. The Philosopher, the Saint, and the Hero; the wise, the good, or the great Man, very often lie hid and concealed in a Plebeian, which a proper Education might have disinterred, and have brought to Light. *Spectator.*

If we inquire after the Cause that Men grow every Day more loose in their Principles,
B ples,

ples, and vicious in their Practices, it seems to be, that in the Places of Education of Persons of all Ranks, there is no Book taught, that has any Relation to the *Sacred Writings*. *Benson*.

Parents are commonly more careful to bestow Wit on their Children, than Virtue; the Art of Speaking well, rather than Doing well: But their Manners ought to be the great Concern. *Dr. Fuller*.

That Man must have a strange Value for Words, when he can think it worth while to hazard the Innocence and Virtue of his Son, for a little *Greek* and *Latin*; whilst he should be laying the solid Foundations of Knowledge in his Mind, and furnishing it with just Rules to direct his future Progress in Life. *Mr. Locke*.

The Subject of Duties is the most useful Part of all Philosophy. *Cicero*.

To be Prudent, Honest, and Good, are infinitely higher Accomplishments, than the being Nice, Florid, Learned, or all that which the World calls great Scholars, and fine Gentlemen. *Charron*.

An Industrious and Virtuous Education of Children, is a better Inheritance for them, than a great Estate. To what Purpose is it, said

said *Crates*, to heap up great Estates, and have no Concern what manner of Heirs you leave them to?

A false Step in the Institution, is as much many times, as Soul, Body, and Estate are worth. Sir *R. L'Estr.*

Agésilas, being ask'd, What he thought most proper for Boys to learn; answered, What they ought to do when they come to be Men.

Philosophy (says *Seneca*) is turn'd to Philology, and that thro' the Fault of both Masters and Scholars: They teach to Dispute, not to Live; and *These* come to them to mend their Wits, not their Manners.

There is in some Tempers such a natural Barrenness, that, like the Sands of *Arabia*, they are never to be cultivated or improv'd. And some will never learn any thing, because they understand every thing too soon. Sir *T. P. Blount.*

There is no such Fop as my young Master, who is a Fool, of his Lady Mother's making: She blows him up into a Conceit of himself, and there he stops, without ever advancing one Step further: She makes a Man of him at Sixteen, and a Boy all the Days of his Life after. *Spec.*

Many of our young Gentlemen who are sent abroad, bring home instead of solid Virtue, Formalities, Fashions, Grimaces, and at best a Volubility of talking Nonsense: Yet some perhaps think them well Educated; and that Foreign Vanity is preferable to Home Discretion. *Walker.*

The Proverb says, *The Spirit of a Sitting Man is most Prudent.* Those who are naturally destitute of Judgment and Prudence, become greater Fools by their *Travelling*; it being impossible for him who is a Fool in his own Country, to become Wise by running up and down. Which made *Socrates* say, He must change his Spirit, and not his Climate, to become Wise.

Zeno, hearing a young Man speak too freely, told him, For this Reason we have two Ears, and but one Tongue; that we should hear much, and speak little.

Xenophon commended the *Persians* for the prudent Education of their Children, who would not admit them to effeminate their Minds with amorous Stories, and idle Romances, being sufficiently convinc'd of the Danger of adding Weight to the Bias of corrupt Nature.

Emulation is a great Incitement to Industry. *Quintilian*, among his excellent Rules for

for Instructing of Youth, speaks to this purpose, Give me a Child that is sensible of Praise, and touch'd with Glory, and that will cry at the Shame of being out-done; and I'll keep him to his Business by *Emulation*: Reproof will afflict, and Honour will encourage him, and I shall not fear to cure him of his Idleness.

The Magisterial Severity of some *Pedagogues* frights more Learning out of Children, than ever they can whip into them.

None can be Eminent without Application and Genius. *Aristotle* says, That to become an able Man in any Profession whatsoever, three Things are necessary, which are, *Nature, Study, and Practice*.

A Man of Ingenuity may go a great Way in the Field of Learning, by himself. *Heraclitus*, a Philosopher of *Ephesus*, had no Master or Tutor; but attained to great Knowledge by his own private Study and Diligence. Tho' this can be no Rule, 'tis an Example to those who have not the Advantage of a Guide.

Phocilides, the Greek Poet, liken'd *Education* to a *Sickle* and a *Hand*, for this Reason; if there was any Vice in the Soul, it would weed it out; and if there was no Virtue as yet in the Soul, it would plant some in.

A certain Schoolmaster had in his Place of Exercise a Glass, wherein he caused his Scholars to behold themselves : If they were Comely, he would tell them, what Pity it was, such goodly Bodies should be possessed with defective Minds : If Homely, then they might make their Bodies fair with dressing their Minds handsomely.

The Memory of the Ancients is hardly in any thing more to be celebrated, than in their strict and useful Institution of Youth; By Labour they prevented Luxury in their young People, till Wisdom and Philosophy had taught them to resist and despise it.
Pen.

It is observed, that Education is generally the worse in proportion to the Wealth and Grandeur of the Parents. Many are apt to think, that to Dance, Fence, speak *French*, and know how to Behave among great Persons, comprehends the whole Duty of a Gentleman; which Opinion is enough to destroy all the Seed of Knowledge, Honour, Wisdom, and Virtue among us. *Dn. Swift.*

Lycurgus seeing a Keeper teaching a Bloodhound to follow a Train; Observe, said he, what Pains yonder Master takes to make his Servant useful and profitable for his

his Pleasure.: Who would not then train up with Diligence his Son in the School of Virtue, that he may be a profitable Servant of the *Commonwealth*?

He that is taught to live upon little, owes more to his Father's Wisdom, than he that has a great deal left him, does to his Father's Care. *Pen.*

'Tis great Imprudence to determine Children to any particular Business, before their Temper and Inclinations are well known. Every one, says *Horace*, is best in his own Profession; that which fits us best, is best; nor is any thing more fitting, than that every one should consider his own Genius and Capacity, and act accordingly.

The Mind ought sometimes to be Diverted, that it may return to Thinking the better. Little *Reading* and much *Thinking*; little *Speaking*, and much *Hearing*, is the best Way to improve in Knowledge.

Our common Education is not intended to render us Good and Wise, but Learned: It hath not taught us to follow and embrace Virtue and Prudence, but hath imprinted in us their Derivation and Etymology; it hath chosen out for us, not such Books as contain the soundest and truest Opinions, but those that speak the best *Greek* and *Latin*; and
by

by these Rules has instilled into our Fancy the vainest Humours of Antiquity. But a good Education alters the Judgment and Manners. *Dr. Ful.*

The Sciences chiefly to be recommended, are Natural and Moral Philosophy; for these entertain us with the Images and Beauties both of Nature and of Virtue; shew us what we are, and what we ought to be: *To which we may add Mechanicks, Agriculture, and Navigation:* Most other Studies are in a manner Emptiness and Air, Diversions to recreate the Mind, but not of Weight enough to make them our Business. *Charron.*

The End of Learning is to know God, and out of that Knowledge to love Him, and to imitate Him, as we may the nearest by possessing our Souls of true Virtue. *Milton.*

OF CUSTOM, NOVELTY, and
OPINION.

IT is the common Custom of the World, to follow Example, rather than Precept; but it would be the safer Course, to learn by Precept, rather than Example.

The common People are but ill Judges of a Man's Merits; they are Slaves to Fame; their Eyes are dazled with the Pomp of Titles, and large Retinue, &c. and then no Wonder if they bestow their Honours on those who least deserve them. *Horace.*

Many bad Things are done only for *Custom*; which will make a *good* Practice as easy to us as an *ill* one.

Examples do not authorize a Fault. Vice must never plead Prescription.

Custom is the Plague of Wise Men, and the Idol of Fools. *Engl. Theoph.*

Most Men live according to Opinion or Fashion, which is full of Variety, and therefore of Perturbation; leaving the direct Rule of Wisdom, which renders us calm and serene.

There.

There is scarce any Extravagance so singular as to want a Precedent: But *Custom* without *Reason*, is no better than ancient Error. *Collier.*

As Antiquity cannot privilege a Mistake, so Novelty cannot prejudice Truth. Sir *T. P. Blount.*

Virtue is never the less venerable for being out of Fashion. Sir *R. L'Esfr.*

Custom passeth Nature, especially in Vice and Dissoluteness. When young Men know, that they have an unbridled Licence, all Hope of Amendment is utterly perish'd in them, and 'tis next to impossible to reclaim them by Counsel, Instruction, or Reason. *Fr. Acad.*

The Opinions of Men are as many and as different as their Persons; the greatest Diligence, and most prudent Conduct, can never please them all.

Custom lessens Admiration. An indifferent Novelty commonly carries it from the highest Excellence that begins to grow old.

If we could perfectly discover the Original of our Customs, and Forms of Life, we might think Time had plaid the Fool with us, or we with it.

It was a good Reply of *Plato*, to one who murmured at his reproving him for a small Matter. *Custom*, said he, *is no small Matter*. A Custom or Habit of Life does frequently alter the natural Inclination either to Good or Evil.

It is common, says *Tacitus*, to esteem most what is most unknown.

Nature has been extremely fruitful of Wonders in these Kingdoms, that compose the *British* Monarchy; and 'tis a ridiculous Custom, that Gentlemen of Fortune should be carried away with a Desire of seeing the Curiosities of other Countries, before they have any tolerable Insight into their own. Travelling sometimes makes a wise Man better, but always a Fool worse.

Opinion is the main Thing which does Good or Harm in the World. 'Tis our false Opinions of Things, which ruin us. *M. Aurel.*

There are some, in whom one would think, that Nature had placed all Things the wrong way; unintelligible in their Reasonings, depraved in their Opinions, and irregular in all their Actions.

Whether Fondness of Fashion, or Love of Novelty, betray Men into the most Mistakes, it is difficult to determine. The best

best Things are slighted by some for mere Antiquity, tho' founded upon Authority and Reason; and others maintain a Veneration for whatever Custom has established, tho' founded upon neither.

Nations eat by Custom, and for natural and civil Causes. *Tartars* eat Horse-flesh, the *Arabians* Camels; in some Parts of *America* they eat Serpents. And the *Scotch* not eating Swines-flesh, is supposed for this Reason: *Scotland*, as History informs us, has had as many *Jews* in it, as any Place in *Europe*; and therefore the *Scotch* might probably borrow that Custom of them, who under the Law were forbidden Swines-flesh, as unclean.

Opinion is the Guide of Fools; but wise Men are conducted by Reason and Prudence: It is a Monster; half Truth, and half Falshood.

The most barren Ground, by manuring, may be made to produce good Fruits: The fiercest Beasts, by Art, are made tame; so are moral Virtues acquired by Custom. *Plut.*

Vicious Habits are so great a Stain to Human Nature, and so odious in themselves, that every Person acted by right Reason, would avoid them, tho' he was sure they would be always concealed both from God
and

nd Man, and had no future Punishment
entail'd upon them. *Cicero.*

Most Men judge according to their In-
terests, and abound in their own Sense. Let
two be of a contrary Opinion, yet each pre-
tends to have Right on his Side: But Rea-
son, that hath always been faithful, never
had two Faces. *Gratian.*

Novelty has Charms, that our Minds can
hardly withstand. The most valuable Things,
if they have for a long while appeared
among us, do not make any Impression as
they are good, but give us a Distaste as they
are old. But when the Influence of this fan-
tastical Humour is over, the same Men or
Things will come to be admired again, by
a happy Return of our good Taste. *St.
Buremond.*

Of LAW, JUSTICE, INJURY, and
OPPRESSION.

AS to be perfectly Just, is an Attribute of the Divine Nature; to be so to the utmost of our Abilities, is the Glory of a Man. *Addison.*

No Man is wise, or safe, but he that is Honest. *Sir W. Ral.*

Judges ought to be more Learned than Witty, more Reverend than Plausible, and more Advised than Confident: Above all Things, Integrity is their Portion and proper Virtue. *Ld. Bacon.*

The defending of a bad Cause is worse than the Cause itself.

Of all Injustice, that is the greatest, which goes under the Name of Law; and of all sorts of Tyranny, the forcing of the *Letter* of the Law against the *Equity*, is the most Insupportable. *Sir R. L'Estr.*

Justice, without Mercy, is extreme Injury; and it is as great Tyranny, not to mitigate Laws, as Iniquity to break them.
The

The Extremity of Right, is Extremity of Wrong.

When *Augustus* was to give Sentence upon a Son, who would have killed his Father, he did not, as the Law required, command him to be thrown into the *Tyber*, but only to be banished whither his Father pleased; remembring, that altho' the Son deserved the worst, yet Fathers love to inflict the least.

Equity judgeth with Lenity, Laws with Extremity. In all Moral Cases, the Reason of the Law is the Law. Dr. *Scott*.

Greatness of Mind is always Compassionate; but Cruelty is the Effect of Weakness, and brings down a Governor even below his Competitor.

He that passes a Sentence *hastily*, looks as if he did it *willingly*; and then there is an Injustice in the Excess. *Sen*.

A *Judge*, that is Prepossessed in any Cause, and does not hear both Sides indifferently; tho' the Judgment he gives be right, yet himself eris; for there can be no Integrity, where is any Partiality.

Alexander, when he heard any One accused, would stop one Ear with his Hand, thereby reserving Audience for the Defendant.

Our Law says well, *To delay Justice, is Injustice.* Not to have a Right, and not to come at it, differs little. *Pen.*

Innocence is no Protection against Tyrannical Power ; for *Accusing* is *Proving*, where Malice and Force are joined in the Prosecution. *Force* governs the World, and *Success* consecrates the Cause. What avails it the *Lamb* to have the better Cause, if the *Wolf* have the stronger Teeth? 'Tis to no Purpose to stand Reasoning, where the Adversary is both Party and Judge.

Laws are like Spiders Webs, which catch the small Flies, and let the great ones break through.

Lawyers make Suits last, for the same Reason as *Physicians* do Diseases. *Cicero* complain'd, that many worthy Ordinances were settled by Laws, but those, for the most part, were corrupted and depraved by *Lawyers* Inventions.

True Honour will pay treble Damages, rather than justify one Wrong by another. To wrong another, is not the Way to right thyself : Hurts are not healed with Hurts, nor Wounds with Wounds.

At *Thebes* were erected Statues of *Judges*, having no Hands, and the Chief of them had

had his Eyes shut, thereby signifying, that among them Justice was not to be solicited either with Bribery or Address.

All the Laws both of God and Man, suffer such Actions as are done involuntarily, to go unpunished.

Where no Law is, there is no Transgression.

He that is not above an Injury, is below Himself.

It is an universally acknowledg'd Maxim, That as soon as any contracting Party departs from the Condition of his Engagements, the other is no longer bound by his.

Magistrates are to Obey, as well as Execute Laws. Power is not to do Wrong, but to punish the Doers of Wrong.

Archidamus being ask'd, Who was the Master of *Sparta*? The Laws, said he; and next them the Magistrates.

Religion in a Magistrate strengthens his Authority, because it procures Veneration, and gains a Reputation to it: And in all the Affairs of this World, so much Reputation is really so much Power. *Abp. Til.*

Nothing is more against Reason and Nature, than for a Man to exact of his Neighbour
C. 3. beyond

beyond his Ability, or oppress him by Violence and Force, or Colour of Law : It is enough for such to bear their Misfortune, without being persecuted, and treated with that Insolence and Severity they too often meet with. Lawful Ends may be very unlawfully attained. *Gent. Cal.*

Necessity, that great Refuge and Excuse for human Frailty, breaks through all Laws; and he is not to be accounted in Fault, whose Crime is not the Effect of Choice, but Force. *Sen.*

The Man who wants Mercy, makes the Law of the Land his Gospel, and all his Cases of Conscience are determined by his Attorney. The Guilt of being unfortunate, is never to be defended by the best Advocate in the World; all he can do or say, will be received with Prejudice by an uncompassionate Creditor. *Spec.*

He that is Innocent, may well be Confident.

The *Sentence* in the old *Civil Law*, deem'd all Persons reduc'd to a servile Condition, as Dead : Of whom *Varro* said, they had more of Life in them than their Masters, because commonly more Chearful; and more of Men, because more Rational.

Solon

scrupulous Country Evidence, 'tis but kissing the Book, that's all; you say little or nothing....

Perjury is not only a Wrong to particular Persons, but Treason against Human Society; subverting at once the Foundations of Public Peace and Justice, and the private Security of every Man's Life and Fortune. *Abp. Til.*

'Tis Storied of a *French* Governor, who understood no Law, and was by his Post obliged to hear and determine Causes, that he did it by the Decision of the Dice; for having Judiciously heard both Sides, he threw a Main betwixt the Plaintiff and Defendant; and to which ever the Dice gave it, he decided it, and with that Success, that his Justice gain'd great Reputation.

It is a *Maxim*, That Law and Physick should only be made use of for Necessity.

In this World Men thrive by Villainy; and Lying and Deceiving is accounted Just, and to be Rich is to be Wise, and Tyranny is Honourable; and tho' little Thefts and petty Mischiefs are interrupted by the Laws, yet if a Mischief become publick and great, acted by Princes, and effected by Armies, and Robberies be done by whole Fleets, it is Virtue, and it is Glory. *Bp. Taylor.*

If

If every Suitor suffered as much for the Holy Faith, as he does about the Travel of his Process, there would be as many Martyrs in Chanceries, and other Courts of Justice, as were at *Rome* in the Times of Persecutions by the old Emperors. *Fenton's Epist.*

The Laws keep up their Credit, not because they all are Just, but because they are Laws: This is the mystical Foundation of their Authority, and they have no other. *Montaigne.*

Of TEMPERANCE, PRUDENCE,
and FORTITUDE.

THE richest Endowments of the Mind, are *Temperance, Prudence, and Fortitude*. *Prudence* is an Universal Virtue, which enters into the Composition of all the rest; and where she is not, *Fortitude* loses its Name and Nature. *Voiture.*

Self-denial is the most exalted Pleasure; and the Conquest of evil Habits is the most glorious Triumph.

A wise Man stands firm in all Extremities, and bears the Lot of his Humanity with a Divine Temper. *Sen.*

Virtue is made for Difficulties, and grows stronger and brighter for such Trials.

Men will have the same Veneration for a Person who suffers Adversity without Dejection, as for demolish'd Temples, the very Ruins whereof are revered and adored. *Fenton's Epist.*

There is an Heroic Innocence, as well as an Heroic Courage. *St. Evr.*

It is a Maxim of Prudence, to leave Things before they leave us.

The true Way to advance another's Virtue, is to follow it; and the best Means to cry down another's Vice, is to decline it.

There can be no Peace in Human Life, without the Contempt of all Events. *Sen.*

The greater the Difficulty, the more Glory in surmounting it: Skilful Pilots gain their Reputation from Storms and Tempests. *Epicu. Mor.*

To be Valorous is not always to be Venturous.

As Fortitude suffereth not the Mind to be dejected with any Evils; so Temperance suffereth it not to be drawn from Honesty by any Allurements.

A warm Heart requires a cool Head. Courage without Conduct, is like Fancy without Judgment; all Sail, and no Ballast.

No Man was ever cast down with the Injuries of Fortune, but he suffered himself before to be deceived by her Favours.

Judgment is the Throne of Prudence, and Silence is its Sanctuary.

Nothing

Nothing would fortify us more against any manner of Accidents, than the possessing our Souls with this Maxim, that *We can never be hurt but by ourselves*. If our Reason be what it ought, and our Actions according to it, we are Invulnerable. *Char.*

Fortitude has its Extremes as well as the rest of the Virtues, and ought, like them, to be always attended by Prudence. *Voiture.*

A wise Man is out of the Reach of Fortune; and all Attempts upon him are no more than *Xerxes's* Arrows; they may darken the Day, but they cannot strike the Sun.

Charity obliges not to *mistrust* a Man; *Prudence* not to *trust* him before we *know* him.

A Virtuous and Well-disposed Person, like to good *Metal*, the more he is *fired*, the more he is *fined*; the more he is opposed, the more is he approved: Wrongs may well try him, and touch him, but cannot imprint in him any false Stamp. *C. Richel.*

It is a *Spanish* Maxim, He who loseth Wealth, loseth Much; He who loseth a Friend, loseth More; but he that loseth his Spirits, loseth All.

The Virtue of *Prosperity*, is Temperance ; the Virtue of *Adversity*, is Fortitude ; which in Morals is the more Heroical Virtue. Prosperity is the Blessing of the *Old Testament*, Adversity is the Blessing of the *New*, which carrieth the greater Benediction, and the clearer Revelation of God's Favour. *Ld. Bacon.*

Tho' *Fortune* seems to be an Universal Mistress, yet *Prudence* is hers. When we are guided by Prudence, we are surrounded by all the other Divinities.

There is a Mean in all Things; even Virtue itself hath its stated Limits ; which not being strictly observ'd, it ceases to be Virtue. *Horace.*

A Virtuous Habit of the Mind is so absolutely necessary to influence the whole Life, and beautify every particular Action ; to over-balance or repel all the gilded Charms of Avarice, Pride, and Self-Interest ; that a Man deservedly procures the Lasting Epithets of *Good* or *Bad*, as he appears either Sway'd by, or Regardless of it.

The Prerogatives of good Men appear plainly in this, that Men bear more Honour to the *Sepulchres* of the *Virtuous*, than to the boasted *Palaces* of the *Wicked*. *Fr. Acad.*

26 *Of* TEMPERANCE, PRUDENCE, &c.

A Man of Virtue is an Honour to his Country, a Glory to Humanity, a Satisfaction to Himself, and a Benefactor to the whole World: He is Rich without Oppression or Dishonesty, Charitable without Ostentation, Courteous without Deceit, and Brave without Vice.

Of ANGER, and REVENGE.

AN angry Man, who suppresses his Passions, Thinks worse than he Speaks; and an angry Man that will Chide, Speaks worse than he Thinks. *Ld. Bacon.*

If you be affronted, it is better to pass it by in Silence, or with a Jest, tho' with some Dishonour, than to endeavour Revenge. If you can keep Reason above Passion, that and Watchfulness will be your best Defendants. *Sir Isa. Newton.*

Better to prevent a Quarrel before-hand, than to revenge it afterwards.

A vindictive Temper is not only uneasy to others, but to them that have it.

Dislike what deserves it, but never Hate; for that is of the Nature of Malice, which is almost ever to *Persons*, not to *Things*. *Pen.*

Anger may glance into the Breast of a wise Man, but rests only in the Bosom of Fools.

In all Things, Mistakes are excusable ; but an Error that proceeds from any good Principle, leaves no room for Resentment.

None more impatiently suffer Injuries, than those that are most forward in doing them.

What Men want of *Reason* for their Opinions, they usually supply and make up in *Rage*. *Abp. Til.*

It was a good Method observ'd by *Socrates* ; when he found in himself any Disposition to Anger, he would check it by speaking *low*, in Opposition to the Motions of his Displeasure.

Discord is every-where a troublesome Companion : But when 'tis shut up within a Family, and happens amongst Relations that can't easily part, 'tis harder to deal with.

It is much better to Reprove, than to be Angry secretly.

He that waits for an Opportunity of acting his Revenge, watches to do himself a Mischief.

Passion evaporates by Words, as Grief does by Tears.

By taking Revenge, a Man is but Even with his Enemy ; but in passing it over, he is Superior. *Ld. Bacon.*

'Tis the only Valour, to remit a Wrong ; and the greatest Applause, that I might hurt and would not.

To be able to bear Provocation, is an Argument of great Wisdom ; and to forgive it, of a great Mind. *Abp. Til.*

It costs more to revenge Injuries, than to bear them.

One long Anger, and twenty short ones, have no very great Difference.

He that will be angry for any thing, will be angry for nothing.

The most irreconcilable Enmities grow from the most intimate Friendships.

None should be so Implacable, as to refuse an humble Submission. He whose very best Actions must be seen with favourable Allowance, cannot be too mild, moderate, and forgiving. *Spec.*

To pardon Faults of Error, is but Justice to the Failings of our Nature.

There cannot possibly be a greater Extravagance, than for a Man to run the

Hazard of losing his Life, to satisfy his Revenge. When *Mark Antony*, after the Battle of *Actium*, challeng'd *Augustus*, he took no further Notice of the Insult, than sending back this Answer, *That if Antony was weary of his Life, there were other Ways of Dispatch besides Fighting him; and for his Part, he should not trouble himself to be his Executioner.*

The noblest Remedy for Injuries, is Oblivion. Light Injuries are made none, by not regarding them.

To Err, is Human; to Forgive, Divine.
Mr. Pope.

Only by Pride cometh Contention.

Revenge stops at nothing that's violent and wicked. The History of all Ages are full of the tragical Outrages that have been executed by this Diabolical Passion. Sir R. L'Estr.

It was a strange Revenge of a Countryman, who was the last Life in the Lease of an Estate, in his Patron's Possession; who taking somewhat ill of his Landlord, immediately Poison'd himself, to defeat the other of the Estate.

If we do not subdue our Anger, it will subdue us. It is the second Word that makes the Quarrel. A

A more glorious Victory cannot be gain'd over another Man, than this, that when the Injury began on his part, the Kindness should begin on ours. *Abp. Til.*

Yielding pacifieth great Offences.

We ought to divest ourselves of Hatred, for the Interest of our own Quiet. *St. Evr.*

Let me beg Peace (said *Bp. Hall*) as for Life; and tho' our Heads be different, let our Hearts be one.

Anger begins with Folly, and ends with Repentance. *Pythag.*

We often forgive those that have Injured us, but we can never pardon those that we have Injured. *Roche.*

The more high and lofty a Building is, the more Props it wants to be kept up. We ought never to despise the Resentment of our Inferiors, because the less we fear it, the more it is dangerous.

As we often are Incensed without Cause, so we continue our Anger, lest it should appear to our Disgrace, to have begun without Occasion.

There is no Man obliged to live so free from Passion, as not to shew some Resentment;

ment; and it were rather Stoical Stupidity, than Virtue, to do otherwise.

A wise Man hath no more Anger than shews he can apprehend the *First* Wrong, nor any more Revenge than justly to prevent a *Second*.

Vexation is rather taken, than given. Revenge never repairs an Injury.

Hipponax, a Poet of *Ephesus*, was so deformed of Visage, that *Bupalus* drew his Picture for Men to laugh at: Upon which he wrote such sharp Verses against the Painter, that for Anger and Shame he hang'd himself.

A Man does then only take Satisfaction and Revenge, when he humbles his Enemy, and forces him to Submission. *Char.*

One unquiet perverse Disposition, distempers the Peace and Unity of a whole Family, or Society; as one jarring Instrument will spoil a whole Concert.

Our Passions are like the Seas agitated by the Winds; and as God hath set Bounds to those, so should we to these: *So far they shall go, and no farther.*

In Sicknes, our Distemper makes us loath the most natural Meat; in Anger, our Fury
makes

makes us resist the most courteous Advice.

That Anger is not warrantable, that hath seen two Suns.

The most tolerable sort of Revenge, is for those Wrongs, which there is no Law to Remedy : But then let a Man take heed, that the Revenge be such as there is no Law to punish ; else a Man's Enemy is still before-hand, and is two for one. *Ld. Bacon.*

There is not any Revenge more Heroic, than that which torments Envy, by doing Good.

The Discretion of a Man deferreth his Anger, and it is his Glory to pass over a Transgression.

It was a pretty Victory which *Euclid* got of his angry Brother, who being highly displeased, cried out, *Let me perish, if I be not revenged!* But he answered, *And let me perish, if I do not make you kind, and quickly to forget your Anger!*

Cruelty is so contrary to Nature, that it is distinguish'd by that scandalous Name of *Inhumanity.* *Char.*

Men of proud and passionate Tempers, like those who have pestilential Diseases, have

have only this Advantage from their Defects, that tho' they be not guilty at all of Valour, yet they cause all the World to fly from them. *Balzac.*

Inconsiderate Rashness may lessen the Evil of a Mischance done by us, but cannot fully absolve us from it: For Reason is given us, that in all our Actions we should govern ourselves by Advice of it.

Two to One in all Things against the Angry Man, was a Saying of *C. Mazarin.*

We must forget the Good we do, for fear of Upbraiding: And Religion bids us forget Injuries, lest the Remembrance of them should suggest to us a Desire of Revenge.

Hatred is so durable and so obstinate, that Reconciliation on a Sick-bed is the greatest Sign of Death. *Bruyere.*

A Passionate Temper renders a Man unfit for Advice, deprives him of his Reason, robs him of all that's Great or Noble in his Nature; it makes him unfit for Conversation, destroys Friendship, changes Justice into Cruelty, and turns all Order into Confusion.

Of AMBITION, AVARICE, PRIDE,
and PRODIGALITY.

OF all human Actions, Pride seldomeſt obtains its End; for aiming at Honour and Reputation, it reaps Contempt and Deſiſion. *Walker.*

Covetous Men need Money leaſt, yet moſt affect it; and Prodigals who need it moſt, do leaſt regard it.

That Plenty ſhould produce either Covetouſneſs or Prodigality, is a Perverſion of Providence; and yet the Generality of Men are the worſe for their Riches. *Pen.*

Poverty wants ſome, Luxury many, Avarice all Things. *Cowley.*

To live above our Station, ſhews a proud Heart; and to live under it, diſcovers a narrow Soul.

There is no greater Sign of a mean and ſordid Spirit, ſays *Cicero*, than to doat upon Riches; nor is any thing more Magnificent, than to lay them out freely in Acts of Bounty and Liberality.

Avarice

Avarice and Ambition are the two Elements that enter into the Composition of all Crimes. Ambition is boundless, and Avarice insatiable.

Sordid Selfishness doth contract and narrow our Benevolence, and cause us, like *Serpents*, to infold ourselves within ourselves, and to turn out our Stings to all the World besides. *Dr. Scott.*

Pride and Ill-nature will be hated in spite of all the Wealth and Greatness in the World. Civility is always safe, but Pride creates us Enemies.

If a proud Man makes me keep my Distance, the Comfort is, he keeps his at the same time. *Dn. Swift.*

Where Avarice rules, there is nothing of Humanity. Interest supersedes all Arguments of Affection and Consanguinity.

As Liberality makes Friends of Enemies, so Pride makes Enemies of Friends.

Riches should be admitted into our Houses, but not into our Hearts; we may take them into our Possession, but not into our Affections. *Char.*

Pride is generally the Effect of Ignorance; and Pride and Folly are attendant on each other.

Money

Money, like Dung, does no Good till it is spread. There is no real Use of Riches, except it be in the Distribution; the rest is but Conceit. *Ld. Bacon.*

'Tis Fruition, and not Possession, that renders us Happy. *Montaigne.*

Some are by Nature so Covetous and Miserable, that it is as much in vain to attempt to enlarge their Minds, as to go about to Plough the Rocks. *E. of Essex.*

Ostentation and Pride, upon the Account of Honours and Preferments, is much more Offensive, than upon any Personal Qualifications. *Roche.*

A certain *Cavalier*, hearing that an old Friend of his was advanced to a *Cardinalate*, went to Congratulate his Eminence upon his new Honour. — Pray, Sir, says the *Cardinal*, may I crave the Favour of your Name, and your Business? I am come, says the *Cavalier*, to Condole with your Eminence, and to tell you how heartily I pity Men that are overcharged with Dignity and Preferment; for it turns some Peoples Brains to that Degree, that they can neither see, nor hear, nor understand like other Men; and makes them as absolutely to forget their old *Friends*, as if

E

they

they had never seen them before in their Lives. Sir R. L'Estr.

Seneca observes well, That it is the constant Fault, and inseparable ill Quality of Ambition, never to look behind it.

It is a very great Unhappiness for a Man to be too well known to the World, and too much unknown to Himself. *Alexander* was below a Man, when he affected to be a God.

The same Action which hath no less than a Diadem for the Aim, hath often an ignominious Death for its End.

He hath Most, that coveteth Least. A wise Man, says Sir P. Sidney, wants but Little, because he desires not Much.

It is rightly said, That Covetousness must be a miserable Vice, to weary Man in procuring Riches, and not suffer him to enjoy them when gotten.

What can be a more wretched Sight, than to see a starving Miser *mortify* without Religion? To submit to such voluntary Hardships to no Purpose, and lose the Present, without providing for the Future. Collier.

He

He that spares in every thing, is a Niggard; and he that spares in nothing, is Profuse; neither of which can be Generous or Liberal. *Hum. Prud.*

The Prodigal robs his Heir, the Miser robs Himself. *Bruyere.*

'Tis a much easier Task to dig Metal out of its native Mine, than to get it out of the Covetous Man's Coffer. Death only has the Key of the Miser's Chest.

He is a Slave to the greatest Slave, who serveth none but himself.

Pitiful! that a Man should so care for Riches, as if they were his own; yet so use them, as if they were another's: That when he might be Happy in spending them, will be Miserable in keeping them; and had rather dying leave Wealth with his Enemies, than being alive, relieve his Friends. *Dr. Ful.*

Zeno said, That an Avaricious Man was like barren sandy Ground, which sucks in all the *Rain* and *Dews* with Greediness and Thirst, but yields no fruitful *Herbs* or *Plants* to the Inhabitants.

Many take a Pride to insult over the Timorous; and mean and low Submissions do

but swell them up to a more extravagant and remorseless Barbarity. *Char.*

Pride, joined with many Virtues, choaks them all.

Some People are all Quality; you would think they were made up of nothing but Title and Genealogy: The Stamp of Dignity defaces in them the very Character of Humanity, and transports them to such a Degree of Haughtiness, that they reckon it below them to exercise either good Nature, or good Manners. *Sir R. L'Estr.*

If we could trace our Descents, says *Seneca*, we should find all Slaves to come from Princes, and all Princes from Slaves. We are all of us composed of the same Elements, all of us Equal, if we could but recover our Evidence: But, when we can carry it no further, the *Herald* provides us some *Hero* to supply the Place of an Illustrious Original, and there's the Rise of Arms and Families.

Likeness begets Love; yet proud Men hate one another.

He that covets, can no more be a Moral Man, than he that steals; since he does so in his Mind. *Pen.*

Conscience

Conscience and Covetousness are never to be reconciled : Like Fire and Water, they always destroy each other, according to the Predominancy of either. *Col.*

Interest speaks all manner of Languages, and acts all sorts of Parts : Virtues are lost in Interest, as Rivers in the Sea.

A poor Spirit is poorer than a poor Purse. A very few Pounds a Year would ease a Man of the Scandal of Avarice. *Dn. Swift.*

History tells of illustrious Villains ; but there never was an illustrious Miser in Nature. *St. Evr.*

What Madness is it for a Man to starve Himself, to enrich his Heir, and so turn a Friend into an Enemy ! For his Joy at your Death, will be proportion'd to what you leave him. *Seneca.*

'Tis as disagreeable to a Prodigal to keep an Account of his Expences, as 'tis to a Sinner to examine his Conscience ; the deeper they search, the worse they find themselves.

A wise Man will desire no more than what he may get justly, use soberly, distribute chearfully, and leave contentedly. *Ld. Bacon.*

Nothing can be more vain than the courting of Popular Applause, if we consider the

Emptiness of the Sound, the precarious Tenure, the little Judgment of those that give it us, and the narrow Compass 'tis confin'd to. *Engl. Theoph.*

The best Kindness of a proud Man hath often such a Mixture of Arrogancy, as their greatest Obligations are render'd Ungracious to a worthy Receiver.

He that swells in Prosperity, will shrink in Adversity.

Where's that Advantage under the Sun, that any but a Madman would be proud of? Or where's that Pride itself, that any Mortal in his right Wits would not find Reason to be ashamed of? *Sir R. L'Estr.*

To be proud of Knowledge, is to be blind in the Light; to be proud of Virtue, is to poison yourself with the Antidote; to be proud of Authority, is to make your Rise your Downfal.

There is not the Greatest Man living, but may stand in need of the Meanest, as much as the Meanest does of him. *Dr. Ful.*

The best way to humble a proud Man, is to take no Notice of him.

Ambition to Rule, is more Vehement than Malice to Revenge.

The tallest Trees are most in the Power of the Winds, and Ambitious Men of the Blasts of Fortune. Great Marks are soonest cut.

A Person who squanders away his Fortune in Rioting and Profuseness, is neither just to Himself, or Others; for by a Conduct of this kind, his Superfluities flow in an irregular Chanel, and those that are the most unworthy, are the greatest Sharers of them, who do not fail to censure him when his Substance is exhausted. *Dr. Ful.*

A Man's Desires always disappoint him; for tho' he meets with something that gives him Satisfaction, yet it never thoroughly answers his Expectation. *Ruso.*

If Money be not thy Servant, it will be thy Master. The Covetous Man cannot so properly be said to possess Wealth, as *that* may be said to possess him. *Char.*

What Man in his right Senses, that has wherewithal to live Free, would make himself a Slave for Superfluities? What does that Man want, that has enough? Or what is he the better for Abundance, that can never be satisfied? *Sir R. L'Estr.*

The only Gratification a Covetous Man gives his Neighbours, is to let them see, that
he

he himself is as little the better for what he has, as they are. *Pen.*

Tantalus, 'tis said, was ready to perish with Thirst, tho' up to the Chin in Water. Change but the Name, and every rich Miser is the *Tantalus* in the Fable. He sits gaping over his Money, and dares no more touch it, than he dares commit Sacrilege.

Such as are steddily in nothing but Inconstancy; whose only Governing Principle is Private Interest, back'd with all the sordid Means of attaining it; can with no Colour of Reason make any Pretensions to the Title either of Christians or Men. *Dr. Ful.*

No kind Admonition of Friends, nor Fear of Poverty, can make a Prodigal become Thrifty. The *Grecians* had a Law that denied them their Father's Sepulchre, that wasted their Patrimony. 'Tis wretched to see a House ruin'd by a Prodigal.

The *Prodigal* has as little Charity in him as the *Miser*: His flinty Soul is not to be touch'd with any Tenderness, Humanity, or Commiseration; neither Poverty nor Distress, Innocence nor Merit can melt him: That noble Truth in *Sacred Writ*, of a superior Happiness in *Giving than in Receiving*, he never experienc'd.

Pride had rather at any time go out of the Way, than come behind.

When *Darius* offered *Alexander* 10,000 Talents, to divide *Asia* equally with him, he answer'd, The Earth cannot bear two Suns, nor *Asia* two Kings. *Parmenio*, a Friend of *Alexander*, hearing the great Offers *Darius* had made, said, Were I *Alexander*, I would accept them. So would I, reply'd *Alexander*, were I *Parmenio*.

The most laudable Ambition, is to be Wise; and the greatest Wisdom, is to be Good. We may be as Ambitious as we please, so we aspire to the best Things.

Cleobulus being ask'd, Why he sought not to be advanced to Honour and Preferment, made this Reply; O Friend, as long as I study and practise Humility, I know where I am; but when I shall hunt after Dignities and Promotion, I am afraid I should lose myself.

Other Vices choose to be in the Dark, only Pride loves always to be seen in the Light: But what is a Man the better for making a splendid Figure only to be seen, when in a short time he will be seen no more?

Turn

Turn your Carcase the wrong Side outward (said the Emperor *Aurelius*) and be Proud, if you can; and to improve your Thought, consider what a Beauty Age, Diseases, and Death will make of you.

How deplorable is the Blindness of human Pride! Some must have their dead Bodies laid in State; Pompous Funerals; Superb Monuments; which fills Men in a Manner with their own Emptiness; which turns the saddest Warnings God gives them in order to humble 'em, into the most dangerous Illusions; which endeavours to fix upon Marble or Brass a transitory Grandeur, that passes away with so much Rapidity; which endeavours to secure to itself a Portion of a Worldly Life in the very Empire of Death itself.

A Death-bed Figure is certainly the most humbling Sight in the World: To Set in so dark a Cloud, and to go off with Languor, Convulsions, and Deformity, is a terrible Rebuke to the Pride of Human Nature. *Collier.*

Worldly Glory ends with the World; and for what concerns us, the World ends with our Lives. What have we to be proud of? Are not all Things perishable? The Time of flourishing Pride is soon over, and our little Greatness is lost in Eternity.

Of

Of ENVY *and* DETRACTION.

A WISE Man values himself upon the score of Virtue, and not of Opinion ; and thinks himself neither better nor worse for what Others say of him.

Virtue is not secure against Envy : Men will lessen what they won't imitate.

He that Praiseth, bestows a Favour ; but he that Detracts, commits a Robbery.

'Tis observed, that the most Censorious are generally the least Judicious ; who having nothing to recommend themselves, will be finding Faults with others. No Man envies the *Merit* of another, that has any of his own.

Many speak Ill, because they never learn'd to speak Well.

He that Envieth, maketh another Man's Virtue his Vice, and another's Happiness his Torment ; whereas he that rejoiceth at the Prosperity of another, is Partaker of the same.

Ill-nature

48 Of ENVY and DETRACTION.

Ill-nature is a Contradiction to the Laws of Providence, and the Interest of Mankind; a *Punishment* no less than a *Fault*, to those that have it. *M. Aurel.*

Envy is a Passion so full of Cowardice and Shame, that nobody ever had the Confidence to own it. *Rockef.*

The Triumph of Wit, is to make your Good-nature subdue your Censure; to be quick in Seeing Faults, and slow in Exposing them. *Spec.*

A good Word is an easy Obligation; but not to speak Ill, requires only our Silence, which costs us nothing. *Abp. Til.*

Detraction is one of the worst Productions of Envy. 'Tis a strange Entertainment of the Mind, thus to be delighted with its own Pollutions, or to nourish a Passion that must be so Monstrous as to feed on Others Defects and Blemishes.

Slanderers are like Flies; they leap over all a Man's good Parts, to light upon his Sores.

Some People as much envy Others a good Name, as they want it themselves; and perhaps *that* is the Reason of it. *Pen.*

A *Detraſting Man* is guilty of *Envy*, *Hatred*, *Injuſtice*, *Malice*, and *Cruelty*. *Ma* drinks up the greateſt Part of its own *Life*.

There is an odious Spirit in many Perſons, who are better pleaſed to Detect a Fault, than Commend a Virtue.

Thoſe who are good for ſomething *The*ſelves, will be contented, that *Others* ſhould ſo too. *Collier*.

The worthieſt People are moſt injured by Slanders; as we uſually find that to be the beſt Fruit, which the Birds have been pecked at. *Dn. Swift*.

It is a Folly for an Eminent Man to think of eſcaping Censure; and a Weakneſs to be affected with it. *Fab. Maximus* ſaid, He was a greater Coward that was afraid of Reproach, than he that fled from his Enemies.

Socrates, when inform'd of ſome derogating Speeches one had uſed of him behind his Back, made only this facetious Reply, *Let him beat me too when I am abſent*.

To be Slandered, ranks us with Men of the greateſt Merit, who could never eſcape the Calumnies of the Envious. *Turk. Spy*.

A clear Conscience fears no Accusation.

It's harder to avoid Censure, than to gain Applause; for this may be done by one great or wise Action in an Age; but to escape Censure, a Man must pass his whole Life, without Saying or Doing one ill or foolish thing. *Hum. Prud.*

Envy is fixed only on Merit; and, like a sore Eye, is offended with every thing that is bright. *Plut.*

A good Life doth not silence Calumny, but it certainly disarms it.

Diogenes being ask'd, How one should be revenged of his Enemy? *answered*, By being a Virtuous and an Honest Man.

People many times speak ill of others, not so much out of Malice, as Pride and Envy; and will blame their Failings, not so much with a Design to mend them, as to make them believe, that they themselves are not guilty of the same Faults.

If a Man be Good, he is Envied; if Evil, himself is Envious.

There is seldom any thing uttered in Malice, which turns not to the Hurt of the Speaker. Ill Reports do Harm to him that makes them; and to those they are made

made to, as well as those they are made of.

Envious People are doubly Miserable, in being afflicted with others Prosperity, and their own Adversity.

We are no more to hear Calumnies, than to report them. It is a Sign of a bad Reputation, to take Pleasure in blasting the Credit of our Neighbours. He who sells his Neighbour's *Credit* at a low Rate, makes the Market for another to buy his at the same Price.

Some have a perfidious Trick to ruin a Man by *Commendations* ; to Praise for small Things, that they may Disparage successfully for greater. It is the worst of Malice, says *Plutarch*, to intermix with Reproaches some Praises, that the Accusations may gain the firmer Belief.

Less of Wit will serve, joined with Ill-nature, than with good.

Our Imperfections are least subject to the Censure of others, when they are most under our own.

Philip of *Macedon* said, He was beholden to the *Athenian* Orators for reproving him ; for he would endeavour both by Words and Actions to make them Lyars. And *Plato*,
F 2 hearing

hearing it was asserted by some Persons, that he was a very bad Man, said, I shall take care to live so, that nobody will believe them.

Nothing is truly Infamous, but what is Wicked; and therefore Shame can never disturb an innocent and virtuous Mind. *Dn. Sberl.*

That Man hath but an ill Life on't, who feeds himself with the Faults and Frailties of other People. Were not Curiosity the Purveyor, Detraction would soon be starv'd into a Tameness.

The surest Sign of a noble Disposition, is to have no Envy in one's Nature.

Our industrious Search and Inquiries should chiefly be employ'd about our own Affairs at home; for here we shall find so many Offences in our Conversation, such Variety of Perturbations in our Souls, and manifest Failures in our Duty, that it will take up so much Time to reform them, as not to leave us any Leisure to be Impertinent or Ill-natur'd in remarking upon the Faults of others. *Plut.*

If we well knew how little others Enjoy, it would rescue the World from one Sin, there would be no such Thing as Envy upon Earth. *Dr. Young.* He

He that values himself upon Conscience,
not Opinion, never heeds Reproaches.
When I am ill spoken of, I take it thus, If
I have not deserved it, I am never the
worse; if I have, I'll mend. *Hum. Prud.*

As a great Body is not without a like
Shadow, neither is any eminent Virtue
without imminent Detraction.

The Contempt of injurious Words stifles
them, but Resentment revives them.

A Man that hath no Virtue in Himself,
envieth it in Others. *Ld. Bacon.*

In the Business of Tale-bearing, a Lyar
hath as much Credit as any; for Slander
hath more Power to persuade, than either
Reason or Eloquence.

Some are willing to wash out, or at least
to conceal their Stains, by discovering those
of Others: They comfort themselves in their
own Miscarriages, by affirming that Others
have as bad; which at best is but the Con-
solation of Fools. *Gratian.*

Ill-will never speaks well, nor doth well.

The Failings of good Men are commonly
more published in the World, than their
good Deeds; and one Fault of a well-
deserving

deserving Man shall meet with more *Reproaches*, than all his Virtues *Praise*: Such is the Force of Ill-will and Ill-nature. *Spec.*

Censure is the Tax a Man pays the Publick for being Eminent.

When any Man speaks ill of us, we are to make use of it as a Caution, without troubling ourselves at the Calumny. He is in a wretched Case, that values himself upon other Peoples Opinions, and depends upon their Judgment for the Peace of his Life.

I do not allow of Envy, (said *Euripides*) but for Good I would be envied.

Virtue is reproached as *Design*, and *Religion* only *Interest*: The best of Qualities must not pass without a *BUT*, to allay their Merit, and abate their Praises. *Pen.*

It is in the Power of every Man to preserve his Probity; but no Man living has it in his Power to say, that he can preserve his Reputation, while there are so many evil Tongues in the World ready to blast the fairest Character; and so many open Ears ready to receive their Reports.

Other

Of ENVY and DETRACTION. 55

Other Passions have Objects to flatter
them, and seemingly to content and satisfy
them for a while : There is Power in Am-
bition, and Pleasure in Luxury, and Pelf in
Covetousness ; but Envy can give nothing
but Vexation. *Montaigne.*

Of HOPE, FEAR, ANXIETY, and
DISTRUST.

OUR Hopes and Fears are the main Springs of all our Religious Endeavours.

There is no Condition so low, but may have Hopes; nor any so high, that is out of the Reach of Fears.

'Tis Fancy, not the Reason of Things, that makes Life so uneasy to us as we find it. It is not the Place, nor the Condition, but the Mind alone, that can make any body Happy or Miserable. *Sir R. L'Estr.*

Hope maketh that present, by a Prepossession of that which is to come.

Every Man has it in his own Power, by the Force of natural Reason, to Master the Temptation of falling either into Presumption, or Despair. *Sir R. L'Estr.*

Wisdom is always satisfy'd with its present Enjoyments, because it frees a Man from anxious Cares about Futurities.

Hopes

Hopes and Fears chequer Human Life. He that wants Hope, is the poorest Man living.

A wise Man, says *Seneca*, is provided for Occurrences of any kind; the Good he manages, the Bad he vanquishes: In Prosperity he betrays no Presumption, in Adversity he feels no Despondency.

When *Anaxagoras* was told of the Death of his Son, he only said, *I knew he was Mortal*. So we in all Casualties of Life should say, I knew my Riches were uncertain, that my Friend was but a Man. Such Considerations would soon pacify us, because all our Troubles proceed from their being unexpected. *Plut.*

Ignorance brings Fear; Knowledge Resolution.

Hopes and Disappointments are the Lot and Entertainment of Human Life; the one serves to keep us from Presumption, the other from Despair.

None should Despair, because God can help them; and none should Presume, because God can cross them.

There is a Medium between an excessive Diffidence, and too universal a Confidence.
If

If we have no Foresight, we are Surpris'd;
if 'tis too nice, we are Miserable.

The Apprehension of Evil, is many times worse than the Evil itself; and the Ills a Man fears he shall suffer, he suffers in the very Fear of them.

A noble Spirit must not vary with his Fortune: In your worst Estate, Hope; in the best, Fear; and in all be Circumspect.
Hum. I rud.

A Man cannot be truly Happy here, without a well-grounded Hope of being Happy hereafter.

A firm Trust in the Assistance of an Almighty Being, naturally produces Patience, Hope, Chearfulness, and all other Dispositions of Mind, that alleviate those Calamities, which we are not able to remove. *Spec.*

'Tis Virtue only that repels Fear, and Fear only that makes Life troublesome.

The keeping ourselves above Grief, and every painful Passion, is indeed very beautiful and excellent; and none but Souls of the first Rate seem to be qualified for the Undertaking. *Char.*

There can be no Peace in Human Life, without the Contempt of all Events. He that

that troubles his Head with drawing Consequences from mere Contingencies, shall never be at Rest. Sir R. L'Estr.

He that desires but what he may, may have what he desires.

We could willingly change Fortune and Riches with many; but there are few who would be any of those Men in every Circumstance.

When a Man hopes for nothing, he fears nothing. He that fears not the Future, may enjoy the Present.

The Melancholy Person always presages Misfortunes.

A poor distracted Man, and a rich distracted Man, are pretty much upon an Equality; and as far as the Power of Imagination goes, often change Conditions; the poor Man fancying himself a Prince, whilst, the rich One pines and torments himself with all the Anxieties of Poverty.

More perish thro' too much Confidence, than by too much Fear: Where One Despairs, there are Thousands that Presume.

As no Man can expect a continual Train of Prosperity, he ought not to apprehend a constant Adversity.

It

It is most miserable to Fear, when we cannot Hope; for Fear, unbalanced by Hope, is Desperation.

Doeſt thou lament for what is to come? Why? becauſe it is not come? No, becauſe it is Grievous: And wilt thou double thy Griefs, with bringing them on before they come? Why ſhould we run forward to meet thoſe Miſeries, which at the ſame time we would fain run away from?

The Thing in the World, ſays *Montaigne*, I am moſt afraid of is *Fear*, and with good Reaſon; that Paſſion alone, in the Trouble of it, exceeding all other Accidents.

We ſhould take a prudent Care for the Future, but ſo as to enjoy the Preſent: 'Tis no part of Wiſdom to be Miſerable To-day, becauſe we may happen to be ſo To-morrow.

Hope is the laſt Thing that dieth in Man; and tho' it be exceeding Deceitful, yet it is of this good Uſe to us, that while we are travelling through this Life, it conducts us an eaſier and more pleaſant Way to our Journey's End. *Rochef.*

It were no Virtue to bear Calamities, if we did not feel them. *Sen.*

Miseries are endless, if we stand in fear of all Possibilities: There is not any thing we fear, which is so certain to come, as it's certain, that many things which we do fear, will not come to pass. *Hum. Prud.*

Divine Providence always places the Remedy near the Evil. There is not any Duty, to which Providence has not annexed a Blessing; nor any Affliction, for which Virtue has not provided a Remedy.

A contented Mind, and a good Conscience, will make a Man Happy in all Conditions. He knows not how to Fear, who dares to Die.

If some are refined like Gold in the Furnace of Affliction, there are many more that, like Chaff, are consumed in it. Sorrow, when it is excessive, takes away Fervour from Piety, Vigour from Action, Health from the Body, Light from the Reason, and Repose from the Conscience.

It may serve as a Comfort to us in all our Calamities and Afflictions, that he that loses any thing, and gets Wisdom by it, is a Gainer by the Loss. *Sir R. L'Estr.*

When Faith, Temperance, the Graces, and other Celestial Powers left the Earth,
G (says

(says one of the Ancients) Hope was the only Goddess that staid behind.

The Expectation of Future Happiness is the best Relief of Anxious Thoughts, the most perfect Cure of Melancholy, the Guide of Life, and the Comfort of Death. *Turk.Sp.*

Hopes and Cares, Anger and Fears, divide our Life: Would you be free from these Anxieties? Think every Day will be your last, and then the succeeding Hours will be the more welcome, because unexpected. *Hor.*

There is but one Way of fortifying the Soul against all gloomy Prefages and Terrors of Mind, and that is, by securing to ourselves the Friendship and Protection of that Being, who disposes of Events, and governs Futurity. *Spec.*

Of the GOVERNMENT *of the*
PASSIONS.

THE utmost Perfection we are capable of in this World, is to govern our Lives and Actions by the Rules which Nature hath set us, and keeping the Order of our Creation. *Spec.*

He is the wise Man, who, though not skill'd in Science, knows how to govern his Passions and Affections. Our Passions are our Infirmities. He that can make a Sacrifice of his Will, is Lord of himself.

Passion has its Foundation in Nature : Virtue is acquired by the Improvement of our Reason.

No Man is Master of himself, so long as he is a Slave to any thing else.

Prudence governs the Wise ; but there are but a few of that Sort, and the most Wise are not so at all times ; whereas Passion governs almost all the World, and at most times. *St. Evr.*

They that have the fewest Desires, Hopes, and such-like Agitations of Mind, are ever the most Serene and Quiet.

It is the basest of Passions, to like what we have not, and slight what we possess.

Physick hath not more Remedies against the Diseases of the Body, than Reason hath Preservatives against the Passions of the Mind. *E. of Essex.*

Excess of Sorrow is as foolish, as profuse Laughter. Loud Mirth, or immoderate Sorrow, Inequality of Behaviour either in Prosperity or Adversity, are alike ungraceful in a Man that is born to die. *Spec.*

Passion is a sort of Fever in the Mind, which ever leaves us weaker than it found us. *Pen.*

Nothing alleviates Grief so much, as the Liberty of Complaining: Nothing makes one more sensible of Joy, than the Delight of expressing it.

All Sensuality and Passion bind the Soul more closely to the Body, make her fancy that she is of the same Nature, and render her in a manner Corporeal. *Trav. of Cyrus.*

A Man's strongest Passion is generally his weaker Side.

He who indulges his Sense in any Excesses, renders himself obnoxious to his own Reason, and to gratify the *Brute* in him, displeases the *Man*, and sets his two Natures at Variance. *Dr. Scott.*

It is certainly much easier wholly to decline a Passion, than to keep it within just Bounds and Measures; and that which few can moderate, almost any Body may prevent. *Char.*

Philosophy and Religion shew themselves in no one Instance so much as in the preserving our Minds firm and steady.

He that doth any thing Rashly, must be taken in Equity of Construction, to do it Willingly; for he was free to Deliberate or not.

Absence cools moderate Passions, and inflames violent ones; as the Wind blows out Candles, but kindles Fires. *Roche.*

To mourn without Measure, is Folly; not to mourn at all, Insensibility.

Sadness contracts the Mind; Mirth dilates it.

A *Stoical Apathy* is incompatible with a well-composed Mind, as a Violent Passion with a Prudent.

There is a time to laugh, and a time to mourn, according to Solomon: A time to be sober, and a time to be sensual, according to Epicurus.

If we did but observe the Allowances our Reason makes upon Reflection, when our Passion is over, we could not want a Rule how to behave ourselves again on the like Occasion. *Pen.*

He that is slow to Anger, is better than the Mighty; and he that ruleth his Spirit, than he that taketh a City.

The Philosopher *Bion* said pleasantly of the King, who by Handfuls pull'd his Hair off his Head for Sorrow: *Does this Man think, that Baldness is a Remedy for Grief?*

It was the Advice of a great *Moralist* to his *Friend*, That he would shew it was in the Power of Wisdom to compose his Passions; and let that be the Work of *Reason*, which would certainly be the Effect of *Time*.

There is in Human Nature generally more of the Fool, than of the Wise; and therefore those Faculties, by which the foolish Part of Mens Minds are taken, are more potent. *Ld. Bacon.*

Let him that is not Himself, have a care not to do any thing of himself; for Passion always banishes Reason.

Positive Men err most of any.

We often Hate, we know not why, without examining either the good or bad Qualities of the Person; and this senseless Aversion of ours will sometimes fall upon Men of extraordinary Merit. 'Tis the Business of Reason to correct this blind Passion, which is a Reproach to it: For is there any thing more unjust, than to have an Aversion to those that are an Honour to Human Nature?

Passion makes them Fools, which otherwise are not so; and shews them to be Fools, which are so.

We fly into Transports without Reason, and judge of the Happiness or Calamity of Human Life, by false Lights; a strict Inquiry into the Truth of Matters will help us in the one, and Comparison will set us right in the other.

As nothing is so Honourable as an ancient Friendship, so nothing is so Scandalous as an old Passion.

The first Step to Moderation, is to perceive that we are falling into a Passion. One saying

saying to *Diogenes*, after a Fellow had spit in his Face, This Affront, sure, will make you Angry ; *No*, (said he) *but I am thinking whether I ought not to be so.*

They that Laugh at every thing, and they that Fret at every thing, are Fools alike.

The secret Pleasure and Tranquillity of the Soul is more to be valued than all the Laughter and extravagant Mirth in the World.

He that overcomes his Passions, conquers his greatest Enemies.

The good Government of our Appetites, and corrupt Inclinations, will make our Minds chearful and easy : Contentment will sweeten a low Fortune, and Patience will make our Sufferings light.

Moderation of Passions, Judgment in Counsel, and Dexterity in Affairs, are the most eminent Parts of Wisdom.

Plato, speaking of Passionate Persons, says, they are like Men who stand on their Heads, they see all Things the wrong way.

To be Masters of our Selves and Habits, 'tis indispensably necessary, that our Thoughts be good and regular, which is effected by
good

ood Converse either with Books or Persons :
Hence we may know ourselves, and adapt
particular Remedies to our Weaknesses ; for
there's nothing impossible, that is necessary
to the Accomplishment of our Happiness.

Sobriety and Temperance of all Kinds ;
moderate Exercise ; Appetites well govern'd,
and keeping one's self from Melancholy,
and all violent Passion and Disorder of the
Mind, do assist, preserve, confirm, and
enrich, what Nature and Complexion at first
began. *Char.*

Of VANITY, FOLLY, and
AFFECTATION.

TO be covetous of Applause, discovers a slender Merit; and Self-conceit is the ordinary Attendant of Ignorance. *Spec.*

Every Man's Vanity ought to be his greatest Shame, and every Man's Folly ought to be his greatest Secret. Sir *W. Ral.*

The most Ignorant are most Conceited, and most Impatient of Advice, as unable to discern either their own Folly, or the Wisdom of others.

Young Men, when they are once dyed in Pleasure and Vanity, will scarcely take any other Colour.

There are a Thousand Fops made by Art, for One Fool by Nature.

It is to Affectation the World owes its whole Race of Coxcombs; Nature in her whole Drama never drew such a Part; she has sometimes made a Fool, but a Coxcomb is always of a Man's own making. *Spec.*

A *Beau* drefs'd out, is as the Cinamon-tree, the Bark is more worth than the Body. An *Afs* is but an *Afs*, tho' laden or cover'd with Gold. Sir *Tho. Overbury*.

'Tis no Wonder for One Fool to value Himself upon the same Vanity for which he esteems Another. Sir *R. L'Estr*.

Men are found to be Vainer, upon the Account of those Qualities which they fondly believe they have, than of those which they really have. *Voiture*.

Some would be thought to do great Things, who are but Tools or Instruments; like the Fool that fanfy'd he play'd upon the Organ, when he only drew the Bellows.

They are more dangerously Ill, that are Drunk with Vanity, than those with Wine; for a Morning makes One himself, but the Other is unrecoverable.

Ostentation takes from the Merit of any Action. He that is vain enough to cry up Himself, ought to be punish'd with the Silence of other Men.

The Observation that no Man is Ridiculous for being what he is, but only in the Affectation of being something more, is equally true in regard to the Mind and the Body. *Guard*.

A Man of Wit may sometimes be a Coxcomb; but a Man of Judgment never can. *Roche.*

It is a common Observation, that no Man is content with his own Condition, tho' it be the Best; nor dissatisfied with his own Wit, tho' it be the Worst.

Men are as apt to defend their Opinions, as their Property; and would take it as well to have the Titles to their Estates questioned, as their Sense.

Socrates had so little Esteem of Himself, that he thought he knew nothing certainly, *but that he knew Nothing.*

Every Man has as much Vanity, as he wants Understanding. An *Ass* was carrying an Image in Procession, and seeing the People fall down every-where upon their Knees before him, the silly Animal said all this while that they worshipp'd him.

There is more Hope of a Fool, than of a Man who is wise in his own Conceit.

Some Men affect the Ostentation of Business, seeming always to be fully employ'd, tho' without materially doing any thing: Such are rather Busy Men, than Men of Business.

The Vanity of Human Life is like a River, constantly passing away, and yet constantly coming on. *Dn. Swift.*

It is the Infirmary of poor Spirits to be taken with every Appearance, and dazzled with every Thing that sparkles: But great Genius's have but little Admiration, because few Things appear new to them.

A Fop of Fashion is said to be the Mercer's Friend, the Taylor's Fool, and his own Foe. Tho' a Coat be never so fine that a Fool wears, 'tis still but a Fool's Coat. *Spec.*

The monstrous Affectation of our Travelled Gentlemen and Ladies to Speak in the *French* Air, to Dress, to Cook, to Write in *French*, has corrupted at once our Language and our Manners. *Felton's Diff.*

The strongest Passions allow us some Rest, but Vanity keeps us perpetually in Motion. What a Dust do I raise! says the *Fly* upon the Coach-wheel: And what a Rate do I drive at! says the same *Fly* upon the *Horse's* Buttock.

There is nothing so difficult as to persuade a Man out of his Opinion of himself, or to disabuse him in his Want of Ability. *Gratian.*

The Desire of being thought Wise, is often an Hindrance to being so; for such a One is more Solicitous to let the World see what Knowledge he hath, than to learn that which he wants.

Opinionative Men will believe nothing but what they can comprehend; and there are but few Things that they are able to comprehend. *St. Evr.*

It was a wise Saying of *Aristotle* to an indiscreet and conceited Person, That he wish'd he was what the Other thought himself to be; and that his Enemies were such as he was.

Other Vices are confin'd within certain Bounds, and have a particular Object; but Affectation diffuses itself over the whole Man, and infects the good Qualities both of Body and Mind. *Refl. on Ridic.*

A seeming Modesty is a surer Evidence of Vanity, than a moderate Degree of Assurance. A *Gnat* that had planted himself upon the Horn of a *Bull*, very civilly begg'd the *Bull*'s Pardon: But rather than incommode ye, says he, I'll remove.

When Men will not be Reason'd out of a Vanity, they must be Ridicul'd out of it. *Sir R. L'Estr.*

The most eminent Qualities lose their Value, if any the least Affectation be discovered in them, because they are then attributed rather to an artificial Constraint, than to the true Character of the Person. A Man is look'd upon to be a Stranger to all that he Affects.

Whatever is Fictitious and Affected, is always Insipid and Distasteful.

He who Laughs, and is himself Ridiculous, bears a double Share of Ridicule.
E. of Shaftsb.

Some put so much Weight upon Shew and Ornaments, that even the Thought of Death is made less heavy to them by the Contemplation of their being Laid out in State, and Honourably attended to the Grave.
M. of Hal.

A wise Man endeavours to shine in Himself; a Fool to outshine Others: The first is humbled by the Sense of his own Infirmities, the last is lifted up by the Discovery of those which he observes in Others. The wise Man considers what he Wants, and the Fool what he Abounds in. The wise Man is Happy when he gains his own Approbation, and the Fool when he recommends himself to the Applause of those about him.

Of all sorts of Affectation, that which is most incurable, is the Affectation of Wisdom; ~~because the Disease is in the Remedy itself,~~ and falls upon Reason, which only could and ought to cure it, if it were any-where else.

OF HUMAN LEARNING; its USE, and INSUFFICIENCY.

MAN thinks it the finest thing in the World to know much; and therefore is greatly apt to esteem himself better than his Neighbours, if he knows some little Imperfections, and them imperfectly, with infinite Uncertainty. Bp. Taylor.

We live in an Age, where Men are fond of Learning, almost to the Loss of Religion. Nothing will pass with our Men of Wit and Sense, but what is agreeable with the nicest Reason; and every Man's Reason is his own Understanding. These mighty Pretenders have no truer Ground to go upon than other Men: They plead for Right Reason, but they mean their own: In the mean time they take from us our truest Guide, and Religion suffers by their Contentions about it. Baker.

Philosophy is then only valuable, when it serves for the Law of Life, and not the Affectation of Science. English.

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Philosophy is then only valuable, when it serves for the Law of Life, and not the Ostentation of Science. *Englishm.*

Tho' a Man may not be a Logician, or Naturalist, yet he is never the further off by it from being either Liberal, or Modest, or Charitable. *M. Aurel.*

No Knowledge which terminates in Curiosity and Speculation, is comparable to that which is of Use ; and of all useful Knowledge that is most so, which consists in a due Care, and just Notion of Ourselves. *St. Bernard.*

Weak and little Souls are spoiled by Learning ; but vigorous and great ones are perfected by it. *Charron.*

Rectitude of Will is a greater Ornament and Perfection, than Brightness of Understanding ; and to be divinely Good, more Valuable than any other Wisdom and Knowledge.

However we may be puffed up with vain Conceits, and flatter ourselves with Discoveries of *New Worlds* of Learning ; 'tis certain we are yet much in the Dark, that many of our Discoveries are purely Imaginary, and that the State of Learning is so far from Perfection, much more from being the Subject of Ostentation, That it ought
to

to teach us Modesty, and keep us Humble.
Baker.

Some are so very Studious of Learning what was done by the *Antients*, that they know not how to live with the *Moderns*.
Pen.

What are we the better for the Voluminous History of the World, even if we had it all without Book? for the Records of all the Tyrannies and Rebellions that ever passed from the Creation to this Day? How much better were it to check the Growth of our own Iniquities, than to transmit the Story of other Peoples? *Bona.*

A Man of Sense does not so much apply himself to the most Learned Writings, in order to acquire Knowledge; as the most Rational, to fortify his Reason. *St. Evr.*

Aristippus said, That the only Fruit he had received from his Philosophy, was to speak plainly to all the World, and to tell freely his Thoughts of Things.

To preserve the intire Liberty of one's Judgment, without being prepossessed with false Reason, or pretended Authority, is a Strength of Mind whereof few are capable.
Refl. on Philos.

The

The superfluous subtilties of the Schools speak many sharp Things, but utterly Unnecessary, and void of Effect. Too much Refining destroys pure Reason. *Sper.*

A Fine Sense, and Exalted Sense, are not half so useful as Common Sense. *Dn. Swift.*

Men are apt to over-value the Tongues, and to think they have made a considerable Progress in Learning, when they have once overcome these; yet in Reality there is no Internal Worth in them, and Men may understand a thousand Languages without being the wiser. *Baker.*

A sincere Confession of our Ignorance, is one of the fairest and surest Testimonies of our Judgment. *Montaigne.*

What is the whole Creation, but One great Library; every Volume in which, and every Page in these Volumes, are impressed with radiant Characters of infinite Wisdom; and all the Perfections of the Universe are contracted with such inimitable Art in Man, that he needs no other Book but Himself, to make him a complete Philosopher? *Turk. Sp.*

There

There is no End of Books: Our Libraries are furnished for Sight and Ornament, rather than Use; the very *Indexes* are not to be read over in an Age; and in this Multitude, how great a Part of them are either dangerous, or not worth the Reading! A few Books well chosen, and well made use of, will be more profitable, than a great confused *Alexandrian Library*.

One would admire how it is possible for a wise Man to spend his Life in Unprofitable Inquiries. Some Men (says *St. Evremond*) make a Merit of knowing what they might as well be ignorant of, and are absolute Strangers to what's really worth knowing.

Lycurgus remarked, That Subtle Speculations, and all the Refinements of Science, serv'd to spoil the Understanding, and corrupt the Heart; for which Reason he made little Account of them.

Most Men take least Notice of what is plain, as if that were of no Use; but puzzle their Thoughts, and lose themselves in those vast Depths and Abysses which no Human Understanding can fathom. Dr. *Sherk* has said, The Ways of Nature, like those of God, are past Man's finding out. *Baker*.

To

To be proud of Learning, is the greatest Ignorance in the World. Bp. Taylor.

'Tis a silly Conceit, that Men without Languages are also without Understanding: It's Apparent in all Ages, that some such have been even Prodigies for Ability; for it's not to be believed, that Wisdom speaks to her Disciples only in *Latin, Greek, and Hebrew.* Dr. Ful.

Marius did never blush to profess before the Senate his being ignorant in the *Greek*, and his Carelessness in being otherwise; considering how little he observ'd it help'd such as were skill'd therein to the purchasing of Virtue.

Discernment is a Slave to nobody: That which is effectually bad, is not at all the better for being found in the most celebrated Author. *St. Evr.*

The Pains we take in Books or Arts which treat of Things remote from the Use of Life, is a busy Idleness. Dr. Ful.

Tho' a Man may become Learned by Another's Learning; he can never be wise but by his own Wisdom. *Montaigne.*

There is no Necessity of being led thro' the several Fields of Knowledge: It will be sufficient to gather some of the fairest Fruit

from

from them all; and so lay up a Store of good Sense, sound Reason, and solid Virtue. *Felton's Diff.*

It is the Work of Fancy to Inlarge, but of Judgment to Shorten and Contract; and therefore this must needs be as far above the other, as Judgment is a greater and nobler Faculty, than Fancy or Imagination. *Dr. South.*

The Variety of Opinions among the Learned manifesteth, That there can be no Certainty, where there is so much Dissent.

We rarely meet with Persons, that have a true Judgment; which, in many, renders Literature a very tiresome Knowledge. Good Judges are as rare as good Authors. *St. Evr.*

It happens to Men truly Learned, as to Ears of Corn, they shoot up and raise their Heads high while they are empty; but when full and swell'd with Grain, they begin to sag and droop. *Montaigne.*

We read of a Philosopher, who declar'd of himself, that the first Year he enter'd upon the Study of Philosophy, he knew All Things; the Second Year he knew Something; but the third Year Nothing: The more he studied, the more he declin'd in the Opinion of his own Knowledge, and

saw more of the Shortness of his Understanding.

The Curiosity of seeing into every Thing, explaining every Thing, and adjusting it to our weak Ideas, is the most dangerous Disease of the human Mind. *Trav. of Cyrus.*

That good Sense, says *Comines*, which Nature affords us, is preferable to most of the Knowledge that we can acquire.

Of all Parts of Wisdom, the Practick is the best. *Socrates* was esteemed the wisest Man of his Time, because he turn'd his acquired Knowledge into Morality, and aimed at Goodness more than Greatness.

Great and perfect Thoughts are the Ornaments of the Understanding; but if vitiated and deformed by Opinion, they soon grow to be luxuriant and monstrous, which like to the enormous Productions of Nature, are to be admired more for their Strangeness than Beauty.

A cursory Knowledge, tho' it be no exact enough for the Schools, is more pleasant, and perhaps more useful, than to overburden the Brain with reading intricate and voluminous Authors.

Men gain little by Philosophy but the Means to speak probably of every Thing, and to make themselves be admired by the less Knowing. *Descartes*

He who wants good Sense, is unhappy in having Learning; for he has thereby only more Ways of exposing himself. *Tat.*

Subtile Sophistry perverteth True Philosophy.

Wrangling about frivolous Criticisms in Words, tho' it is a great Part of the Business of a School, is too Pedantic and low for a generous Converse; while he that is well grown in Knowledge, may perhaps forget, or not so much respect, the first Rudiments of Letters; it being more grateful to the Mind to contemplate the Structures of Learning, as they stand finished and adorned, than to discuss the low Materials of their Foundations.

One Philosopher is worth a Thousand Grammarians. Good Sense and Reason ought to be the Umpire of all Rules, both Ancient and Modern. *Roches.*

Too servile a Submission to the Books and Opinions of the Ancients, hath spoiled many an Ingenious Man; and plagued the
I World

World with Abundance of extravagant and absurd Notions. *Dr. Ful.*

True Eloquence is good Sense, delivered in a natural and unaffected Way, without the artificial Ornaments of Tropes and Figures. Our common Eloquence is usually a Cheat upon the Understanding; it deceives us with Appearances, instead of Things, and makes us think we see Reason, whilst it is only tickling our Sense. *Baker.*

Obscurity in Writing is commonly an Argument of Darknes in the Mind: The greatest Learning is to be seen in the greatest Plainness. *Bp. Wilkins.*

It is an idle Fancy of some to run out perpetually upon Similitudes, confounding their Subject by the Multitude of Likenesses, and making it like so many Things, that it is like nothing at all. *Felton's Diff.*

When Wit descends to wait upon sensual Pleasures, or promote the base Purposes of any Passion, it is then to be contemn'd in proportion to its Excellence. *Gent. Lib.*

Difficult and abstruse Speculations raise a Noise and a Dust; but when we examine what Account they turn to, little comes of them, but Heat, and Clamour, and Contradiction. *Charron.*

The Reason of Things lies in a narrow Compass, if the Mind could at any Time be so happy as to light upon it. Most of the Writings and Discourses in the World are but Illustration and Rhetoric; which signifies as much as nothing to a Mind in Pursuit after the Philosophical Truth of Things. *Dr. Ful.*

Tho' it may be an Argument of a great Wit, to give ingenious Reasons for many wonderful *Appearances* in *Nature*; yet it is an Evidence of small Judgment, to be Positive in any Thing but the Knowledge of our own Ignorance. *Engl. Theoph.*

It passes for an Ornament to borrow from other Tongues, where we may be better furnished in our own. *Spec.*

Pedantry is a Vice in all Professions, itself no Profession. *Walker.*

Suppose a Man knows what is *Greek*, *Latin*, *French*, *Spanish*, or *Italian*, for a *Horse*; this makes the Man no more the wiser, than the *Horse* the better. *Sir T. P. Blount.*

Languages are not to be despised, but Things are still to be preferred.

One of the Ancients, who was reproach'd, that he profess'd Philosophy, of which he

nevertheless in his own Judgment made no great Account; made Answer, *That this was truly to Philosophize.*

The most resplendent Ornament of Man, is Judgment; here is the Perfection of his innate Reason; here is the utmost Power of Reason join'd with Knowledge.

It is no small Progress in Philosophy, to have learn'd how much Obscurity and Uncertainty is mingled with our exactest Knowledge, and to be satisfied to be ignorant of that which cannot be known. *Ref. on Philos.*

There are Impertinent Studies, as well as impertinent Men. *Seneca.*

Do but hear a Philosophical Lecture; the Invention, Reason, Eloquence, good Sense, and *All that*, do immediately strike your Fancy, and move you; but there is nothing in it that touches your Conscience; it is not address'd to that. This made *Aristo* say, That neither a Stove nor a Lecture did signify any thing, unless they cleansed and made Men better. *Montaigne.*

Eloquence is less the Talent of Enforcing Truth, than of Imposing Falshood.

It was a Saying of *Cicero*, That Oratory was but his Ornament as a Commonwealth's Man;

Man; and that Philosophy and Reason were his Profession as a Man.

Phocion was preferred before *Demosthenes*, in that he always filled his Speeches with Substantial Matter. He was sparing of Rhetoric, and full of Reason.

Such Books as teach Sapience and Prudence, and serve to eradicate Errors and Vices, are the most profitable Writings in the World, and ought to be valued and studied more than all others whatsoever.

Instead of labouring in nice Learning and intricate Sciences; instead of trifling away precious Time upon the Secrets of Nature, or Mysteries of State; it were better to seek that only which is really and substantially Good. Our Pains should be to moderate our Hopes and Fears; to direct and regulate our Passions; to bear all Injuries of Fortune or Men, and to attain the Art of Contentment; and then we cannot have much more to wish for. *Dr. Fuller.*

Art is Long, and Life but Short. *Hippocrat.*

The Wisdom of the *Ancients*, as to the Government of Life, was no more than certain *Precepts* what to do, and what not; and Men were much better in that Simplicity;

for as they came to be more Learned, they grew less careful of being Good. That plain and open *Virtue* is now turn'd into a dark and intricate *Science*; and we are taught to Dispute, rather than to Live. *Seneca.*

If I Study, says *Montaigne*, it is for no other Science than what treats of the Knowledge of my Self, and instructs me how to Live and Die well.

The *Lacedemonians* applied their Minds to no Learning but what was Useful, and would not suffer the Professors of any Speculative Sciences to live in their Government, lest by their Disputations and empty Notions, they should deprave the true Excellency of Virtue. *Plut.*

'Tis a Mistake to think, that a large System of Ethicks, dissected according to the nice Prescriptions of Logic, and methodically replenish'd with Definitions, Divisions, Distinctions, and Syllogisms, is requisite or sufficient to make Men Virtuous. The actual Possession of One Virtue, is preferable to the bare Speculative Knowledge of all Arts and Sciences together. *R. Boyle.*

The Moral Philosophy of *Aristotle*, *Socrates*, *Plato*, &c. can make Men only *Philosophers*, and are too weak to make them thoroughly Good; neither is it in any of
their

their fair Maxims, that Patience in Affliction, and Fortitude against Adversity, is to be found. *Refl. on Philos.*

There are a great many Speculations, which Divines trouble Themselves and the World with, which they themselves do yet confess, are not necessary to any Man's Salvation; and consequently, which a Man is no more obliged to busy his Head with, than with any Problems in Geometry. *Bp. Synge.*

Our Controversies about Religion have brought at last even Religion itself into Controversy: The Schoolmen have spun the Thread too fine, and made Christianity look liker a Course of Philosophy, than a System of Faith, and Supernatural Revelation: So that the Spirit of it evaporates into Niceties, and Exercises of the Brain; and the Contention is not for Truth, but Victory. *Sir R. L'Estr.*

A good Man will see his Duty with only a moderate Share of Casuistical Skill; but into a perverse Heart, this sort of Wisdom enters not. Were Men as much afraid of Sin, as they are of Danger, there would be few Occasions of consulting our Casuists. *Baker.*

It

It is better to be affected with a true penitent Sorrow for Sin, than be able to resolve the most difficult Cases about it. *Tb. à K.*

Men that are destitute of Religion (says *Lactantius*) are so far from being Learned Philosophers, that they ought not to be esteemed so much as Reasonable Men.

Knowledge will not be acquired without Pains and Application. It is troublesome and deep Digging for pure Waters; but when once you come to the Spring, they rise up and meet you. *Felton's Differt.*

Learning is preferable to Riches, and Virtue to both.

There is nothing Good, or Evil, but Virtue, or Vice. What is *Knowledge* good for, which does not direct and govern our Lives? *Dn. Sherl.*

Useful Knowledge can have no Enemies except the Ignorant: It cherishes Youth, delights the Aged, is an Ornament in Prosperity, and yields Comfort in Adversity.

Knowledge, that is of Use, must be allowed to be the greatest and the noblest Acquist that Man can gain. But to run on in their Disputations, whether Privation be a Principle; whether Any-thing can be made of Nothing; whether there be an empty Space
in

in the Compass of Nature; or whether the World shall have an End, and such-like, is without End, and to no End.

The Diffusion of the Mind into Variety of Thoughts and Subjects, renders it incapable of any deep Search.

Wise Men are Instructed by Reason; Men of less Understanding, by Experience; the most Ignorant, by Necessity; and Beasts, by Nature. *Cicero.*

It is an Argument of a truly brave Disposition in a Learned Man, not to assume the Name and Character of one. *Plut.*

Tho' the simplest Man knows he has the Faculties of Imagination, Apprehension, Memory, Reflection; yet the Learnedest cannot assign where they are seated, or by what Means they Operate.

The two most essential Points in Moral Philosophy, are a last End, and the Means to attain it; and that Beatitude consists in the noblest Action of Man in reference to the most excellent Object. *Aristot.*

If our painful Peregrination in Studies be destitute of the Supreme Light, it is nothing else but a miserable Kind of Wandering. *Scaliger.*

It is with the Mind as with the Will and Appetites; for as after we have try'd a Thousand Pleasures, and turn'd from One Enjoyment to another, we find no Rest to our Desires, till we at last fix them upon the Sovereign Good: So in Pursuit of Knowledge, we meet with no tolerable Satisfaction to our Minds, till after we are wearied with tracing other Methods, we turn them at last upon the One Supreme and Unerring Truth. And were there no other Use of Human Learning, there is at least this in it, that by its many Defects it brings us to a Sense of our own Weakness, and makes us more readily and with greater Willingness submit to Revelation. *Baker.*

True Philosophy, says *Socrates*, consists more in Fidelity, Constancy, Justice, Sincerity, and in the Love of our Duty, than in a great Capacity.

The Primitive Christians excelled us in Goodness as much as we do them in Learning; and were better without those Advantages, than we are with them. *Norris.*

The highest Learning, is to be Wise; and the greatest Wisdom, is to be Good. *M. Aurel.*

The main Opportunity for Knowledge, is *after this Life*; but the only Opportunity of being

being Good, is *now*; and if we take Care to improve this, we are sufficiently secure of the other; but if this be neglected, all is lost.

We know little of the Causes of Things, but may see Wisdom enough in every Thing: And could we be content to spend as much Time in Contemplating the wise Ends of Providence, as we do in searching into Causes, it would certainly make us better Men, and not worse Philosophers. *Baker.*

Let a Man desire to be Wise; and if he has this *Wish*, 'tis likely he may never be troubled with another. *Collier.*

It was a usual Saying of Mr. *Pascal*, That Sciences produced no Consolation in the Times of Affliction; but the Knowledge of Christianity was a Comfort both in Adversity, and Defect of all other Knowledge.

The Height of all Philosophy both Natural and Moral, is to *know thy Self*; and the End of this Knowledge, is to know God.

In vain do we seek for a true and lasting Satisfaction, in any other Books than the *Holy Scriptures*; wherein are contained all Things necessary to the Happiness of this and the Life hereafter.

As

As the Moon, for all those darker Parts we call Spots, gives us a much greater Light than the Stars that seem all Luminous; so do the *Scriptures* afford more Light than the brightest Human Authors: In them the Ignorant may learn all requisite Knowledge; and the most Knowing may learn to discern their Ignorance. *R. Boyle.*

Among the many commendable Excellencies of Holy Writ, this is none of the least, that it is a Treasury of all Kind of Learning, both Divine and Human; Supernatural and Natural; Theological and Moral: What deep Secrets of Philosophy; sublime Notions concerning the Heavens, the Sun, and the Stars, may be read in many of these Pages! No such Descriptions of Ethical Virtues, Rules of Policy, Precepts for Oeconomical Practice, as these holy Lines afford.

There is but one Way to Heaven for the Learned and the Unlearned. *Bp. Tayl.*

He that knows what belongs to his Salvation, has learn'd what is sufficient. *Bona.*

At the Day of Judgment, thou shalt not be ask'd, What Proficiency thou hast made in *Logic, Metaphysic, Astronomy*, or any other *Science*; but whether thou hast lived according to thy Nature, as a Man endued with Reason and Morality. *Turk. Sp.*

Were Matters so managed, that Men turn'd their Speculation into Practice, and took Care to apply their Reading to the Purposes of Human Life; the Advantage of Learning would be unspeakable; and we see how illustriously such Persons shine in the World: And therefore nothing can be said to the Prejudice of Learning in General; but only to such a false Opinion of it, as depends upon This alone for the most Eligible, and only Qualification of the Mind of Man; and so rests upon it, and buries it in Inactivity. *Charron.*

All Things else being transitory and perishing, the true Wisdom is to think of Eternity; and to be a Good Man, is the best of Philosophers. *Refl. on Philos.*

*Of PROSPERITY and ADVERSITY;
CONTENTMENT, and HUMILITY.*

IT may boldly be affirmed, that good Men generally reap more substantial Benefit from their Afflictions, than bad Men do from their Prosperities; and what they lose in Wealth, Pleasure, or Honour, they gain with vast Advantage in Wisdom and Goodness, and Tranquillity of Mind.
Dr. Scott.

Contentment excludes all Murmuring and Repining at the Allotments of Providence; all Solicitude and anxious Thoughts about Future Events, further than such Precautions as are within the Sphere of Human Prudence.

The compendious Address to Wealth, as *Plato* observ'd, is not to increase Possessions, but lessen Desires.

If you are disquieted at any thing, you should consider with yourself, Is the Thing of that Worth, that for it I should so disturb myself, and lose my Peace and Tranquillity? *M. Aurel.*

Prosperity

Of PROSPERITY and ADVERSITY, &c. 99

Prosperity is not without its Troubles, nor Adversity without its Comforts.

A good Man, whether he be Rich, or Poor, shall at all Times rejoyce with a chearful Countenance.

Contentment is only to be found within our Selves. A Man that is content with a little, has enough; he that Complains, has too much.

If you can live free from Want, care for no more; for the rest is but Vanity. *Sir W. Ral.*

Gyges, the rich King of *Lydia*, inquired of the Oracle, Who was Happier than Himself? The Oracle answered, *Aglaius*; who was a poor *Arcadian*, contented with a little.

He that can well Endure, may without Difficulty Overcome.

The Consideration of a greater Evil, is a sort of Remedy against a lesser. *Aristippus* had a Farm burnt down; and when a Friend of his exprest a Concern for him, he said, I have Three Farms yet left, and thou hast but one in all; and have more Reason to lament thy Misfortune, than thou mine. *Plut.*

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To live, Nature affordeth; to live Content, Wisdom teacheth.

A very little is sufficient for a Man well Nurtured.

If we will create imaginary Wants to our Selves, why do we not create an imaginary Satisfaction to them? It were the merrier Frensy of the Two, to be like the *Athenian*, who fancied all the Ships that came into the Harbour, were his own.

Socrates rightly said of Contentment, opposing it to the Riches of Fortune and Opinion, that 'tis the Wealth of Nature; for it gives every Thing that we want, and really need.

Prosperity hath always been the Cause of far greater Evils to Men, than Adversity; and it is easier for a Man to bear this patiently, than not to forget himself in the other. *Fr. Acad.*

They are always Impair'd by Affliction, who are not thereby Improv'd.

Among all other Virtues, *Humility*, tho' it be lowest, yet is Pre-eminent: 'Tis the Safest, because it is always at Anchor; and that Man may be truly said to live with
most

most Content in his Calling, that strives to live within the Compass of it. *Richl.*

Proud Men never have Friends; neither in Prosperity, because they know no Body; nor in Adversity, because then no Body knows them.

He who thinks no Man above him but for his Virtue, none below him but for his Vice, can never be obsequious or assuming in a wrong Place. *Tat.*

That which is a *Necessity* to him that Struggles, is little other than *Choice* to him that is Willing. 'Tis Bitter to be forced to any thing; but Things are easy when they are comply'd with. *Sen.*

Many Afflictions may befall a good Man, but no Evil; for Contraries will never incorporate. All the Rivers in the World are never able to change the Taste and Quality of the Sea.

The Race is not always to the Swift, nor the Battle to the Strong; neither Bread to the Wise, nor Riches to Men of Understanding, nor Favour to Men of Skill; but Time and Chance happeneth to them all.

Wealth and Titles are only the Gifts of Fortune; but Peace and Content are the peculiar Endowments of a well-disposed
 K 3 Mind;

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Mind; a Mind that can bear Affliction without a Murmur, and the Weight of a plentiful Fortune without Vain-glory; that can be Familiar without Meanness, and Reserved without Pride.

The greatest Ornament of an Illustrious Life, is Modesty and Humility, which go a great Way in the Character even of the most exalted Princes. *Bona.*

To be in a low Condition, and Contented, affords the Mind an exquisite Enjoyment of what the Senses are robb'd of: If therefore thou wouldst be Happy, bring thy Mind to thy Condition.

We must needs have some Concern when we look into our Losses: But if we consider how little we deserve what is left, our Murmurs will turn into Thankfulness.

If thou faint in the Day of Adversity, thy Strength is small.

The Discontents of the Poor are much easier allay'd than those of the Rich.

I find it a very hard Thing, says *Montaigne*, to undergo Misfortunes; but to be content with a competent Measure of Fortune, and to avoid Greatness, I think a very easy Matter.

Solon

Solon being ask'd by *Cræsus*, Who in the whole World was Happier than he? he answered, *Tellus*, who, tho' he was poor, was a good Man, and Content with what he had, and died in a good old Age.

As no Good is perfect, so neither is any Evil at its highest Pitch. That which proceeds from Heaven, requires *Patience*; and that which comes from the World, *Prudence*.

Nothing would be more Unhappy, said *Demetrius*, than a Man who had never known Affliction.

The Best need Afflictions for Trial of their Virtue: How can we exercise the Grace of Contentment, if all Things succeed well? Or that of Forgiveness, if we have no Enemies?

A good Conscience is to the Soul, what Health is to the Body; it preserves a constant Ease and Serenity within us, and more than Countervails all the Calamities and Afflictions which can possibly befall us.
Mr. Addis.

The greatest Misfortune of all, is not to be able to bear Misfortune. *Bias.*

Every Man has his Chain and his Clog, only it is looser and lighter to One Man than
to

104 *Of PROSPERITY, and ADVERSITY;*
to another; and he is more at Ease that
Takes it up, than he that Drags it.

Our Sovereign Remedy against Discontent, is Constancy of Mind. Nothing is above him, that is above Fortune.

A long Prosperity is ever suspected; that which hath its Interruptions, is always the furer.

The Way to make future Calamities easy to us in the Sufferance, is to make them familiar to us in the Contemplation.

If we would begin at the right End, and look with as much Compassion on the Adversities of some, as we do with Envy at the Prosperities of others, every Man would find Cause to sit down contentedly with his own Burden.

No Line holds the Anchor of Contentment so fast, as a good Conscience; this Cable is so strong, and well compact, that when Force is offered to it, the Straining rather strengthens, by uniting the Parts more close.

He that needs *Least*, said *Socrates*, is most like the Gods, who need *Nothing*.

When

When *Alexander* saw *Diogenes* sitting in the warm Sun, and ask'd what he should do for him? he desired no more, than that he would stand out of his Sunshine, and not take from him what he could not give.

A Man cannot be unhappy under the most depressed Circumstances, if he uses his Reason, not his Opinion: And the most exalted Fortunes are (if Reason be not consulted) the Subject of a wise Man's Pity.

The most excellent of all Moral Virtues, is to have a low Esteem of our Selves; which has this particular Advantage, that it attracts not the Envy of Others.

A quiet and contented Mind is the Supreme Good, the utmost Felicity Man is capable of in this World; and the maintaining such an uninterrupted Tranquillity of Spirit, is the very Crown and Glory of Wisdom.

The Conflict of Patience, saith *Euripides*, is such, that the Vanquished is better than the Vanquisher.

A virtuous Man is more peaceable in Adversity, than a wicked Man in Prosperity.

This

This is the Foundation of Contentment in all Conditions, and of Patience under Sufferings; that Death, which is not far off, when it removes us out of this World, will take us from all the Sufferings of it.
Dn. Sherl.

Of FRIENDSHIP.

WE should choose a Friend endued with Virtue, as a Thing in itself lovely and desirable; which consists in a sweet and obliging Temper of Mind, and a lively Readiness in doing good Offices. *Plut.*

It was ever my Opinion, says *Horace*, that a Chearful Good-natur'd Friend is so great a Blessing, that it admits of no Comparison but it Self.

Cicero used to say, That it was no less an Evil for Man to be without a Friend, than to have the Heavens without a Sun. And *Socrates* thought Friendship the sweetest Possession, and that no Piece of Ground yielded more or pleasanter Fruit, than a true Friend.

True Friends are the whole World to one another; and he that is a Friend to Himself, is also a Friend to Mankind. There's no Relish in the Possession of any thing without a Partner. *Sen.*

It's no Flattery to give a Friend a due Character; for Commendation is as much
the

the Duty of a Friend, as Reprehension.
Plut.

Only Good and Wise Men can be Friends;
others but are Companions.

It is a strange Thing to behold, what gross
Errors, and extreme Absurdities, many
(especially of the greater sort) do commit,
for Want of a Friend to tell them of them,
to the great Damage both of their Fame
and Fortune. *Ld. Bacon.*

More Hearts pine away in secret Anguish,
for Unkindness from those who should be
their Comforters, than for any other Cala-
mity in Life. *Dr. Young.*

Worthy Minds deny themselves many
Advantages, to satisfy a Generous Benevo-
lence, which they bear to their Friends in
Distress. *Spec.*

The Kindnesses of a Friend lie deep;
and whether present, or absent, as Occasion
serves, he is Solicitous about our Concerns.
Plut.

A Friendship with a Generous Stranger,
is commonly more steady than with the
nearest Relation.

If the Minds be Consonant, the best
Friendship is between different Fortunes.
Dr. Ful. It

It is an easy Purchase, when Friends are gained by Kindness and Affability.

The Greater a Man is, the more Need he hath of a Friend, and the more Difficulty there is of finding and knowing him.

Liberality is the best Way to gain Affection; for we are Assured of their Friendship, to whom we are Obliged.
St. Evr.

A Forwardness to Oblige is a great Grace upon a Kindness, and doubles the intrinsic Worth: In these Cases, that which is done with *Pleasure*, is always received so.
Col.

There is no Pre-eminence among true Friends; for whether they are equally Accomplished, or not, they are equally Affected to one another. *Plut.*

Anger among Friends, is *unnatural*, and therefore when it happens, is more tormenting.
Dr. Young.

He will find himself in a great Mistake, that either seeks for a Friend in a Palace, or tries him at a Feast. *Seneca.*

True Friendship is made up of Virtue, as a Thing Lovely; of Familiar Conversation, as Pleasant; and Advantage, as Necessary.

Nothing can impair perfect Friendship, because Truth is the only Band of it.

Friendship improves Happiness, and abates Misery, by the Doubling of our Joy, and Dividing of our Grief. *Cicero.*

An estranged Friend is apt to overflow with Tenderness and Remorse, when a Person that was once esteemed by him, undergoes any Misfortune. *Spec.*

To part with a tried Friend without very great Provocation, is unreasonable Levity: Nothing but plain Malevolence can justify Disunion; Malevolence shewn either in a single Outrage unretracted, or in habitual Ill-nature. *Collier.*

There is little Friendship in the World, and least of all between Equals, which was wont to be magnified: That which is, is between Superior and Inferior, whose Fortunes may comprehend one the other. *Ld. Bacon.*

A gentle Acceptance of Courtships is as material to maintain Friendship, as bountiful Presents.

Many

Many begin Friendships, and cancel them on slight Occasions; and great Enmity often succeeds to a tender Affection.

If you have not the Indulgence to pardon your Friends, nor they the same to pardon you, your Friendship will last no longer than it can serve both your Interests.

Late e'er I love, said *Augustus*; as long e'er I leave.

He that loves upon the Account of Virtue, can never be weary, because there are always fresh Charms to attract and entertain him.

Sylla's Monument had this Inscription; No Friend ever overcame me with Kindness, no Enemy with Injury.

The best Friendship is to prevent a Request, and never put a Man to the Confusion of Asking. To *Ask*, is a Word that lies heavily on the Tongue, and cannot well be uttered but with a dejected Countenance. We should therefore strive to meet our Friend in his Wishes, if we cannot prevent him.

A Man may have a Thousand intimate Acquaintance, and not a Friend among

them all. If you have One Friend, think yourself Happy.

It is a certain Principle, that Friendship cannot long subsist between many Persons.
St. Evr.

The highest Pleasure in Friendship, is a free Communication of all Thoughts, Designs, and Counsels.

There cannot be a greater Treachery, than first to raise a Confidence, and then deceive it. *Dr. Ful.*

Prosperity is no just Scale; Adversity is the only Balance to weigh Friends. *Plur.*

A great Advantage of Friendship is the Opportunity of receiving good Advice; 'tis dangerous relying always upon our own Opinion. Miserable is his Case, who, when he needs, hath none to Admonish him. *Col.*

When once you profess yourself a Friend, endeavour to be always such. He can never have any true Friends, that will be often changing them. *Epich. M.*

Tho' we ought not to love our Friends only for the Good they do us, yet 'tis plain they love not us, if they do not Assist us when 'tis in their Power.

To owe an Obligation to a worthy Friend, is a Happiness, and can be no Disparagement.

Charron.

Gratitude preserves old Friendship, and procures new.

Being sometimes asunder, heightens Friendship. The great Cause of the frequent Quarrels between Relations, is their being so much together.

An Enemy that disguises himself under the Veil of Friendship, is worse than he who declares open Hostility.

False is their Conceit, who say, The Way to have a Friend is, not to make Use of him: Nothing can give greater Assurance, that two Men are Friends, than when Experience makes them mutually acknowledge it.

Dr. Ful.

As he that hath but a few Books, and those Good, may receive more Improvement from them, than another who hath a great Number of indifferent ones; so it is in the Choice of our Friends; no Matter how few, so they be Discreet and Virtuous.

Wealth without Friends, is like Life without Health. The one an uncomfortable Fortune; the other a miserable Being.

Friendship can never suffer so much by any other Kind of Wrong, as by that of a causeless Suspicion.

Nothing is more grievous than the Loss of his Friendship whom we have greatly Esteemed, and least feared would fail us.
Spec.

A Friendship of Interest lasts no longer than the Interest continues; whereas true Affection is of the Nature of a Diamond; it's lasting, and it's hard to break.

Without Friends the World is but a Wilderness. *Ld. Bacon.*

A Man may easily secure himself from open and profess'd Enemies; but from such as under a Pretence of Amity design him Injury, there is no Sanctuary. Who would imagine, that a pleasing Countenance could harbour Villainy; or that a Smile could sit upon the Face of Mischief?

Whosoever would reclaim his Friend, and bring him to a true and perfect Understanding of himself, may privately Admonish, but must never publicly Reprehend him. An open Admonition is an open Disgrace.

As

As certain Rivers are never so hurtful as when they overflow, so hath Friendship nothing more excellent in it, than Excess; and doth rather offend in her Moderation, than in her Violence.

A faithful Friend is the Medicine of Life, and his Excellency is invaluable.

Friendship has a noble Effect upon all Accidents and Conditions: It relieves our Cares, raises our Hopes, and abates our Fears. A Friend, who relates his Success, talks himself into a new Pleasure; and, by opening his Misfortunes, leaves Part of them behind him. *Collier.*

Prosperity gains Friends, and Adversity tries them.

When a Friend asketh, there is no To-morrow.

All Men have their Frailties; whoever looks for a Friend without Imperfections, will never find what he seeks; we love ourselves with all our Faults, and we ought to love our Friend in like Manner.

Charity is Friendship in common, and Friendship is Charity inclin'd.

It is with sincere Affection or Friendship, as with Ghosts and Apparitions; a Thing that every Body talks of, and scarce any hath seen. *Rockef.*

Friends must be preserved with good Deeds, and Enemies reconciled with fair Words.

Whoever moves you to part with a true and try'd Friend, has certainly a Design to make Way for a treacherous Enemy. *Sir R. L'Estr.*

He is Happy, that finds a true Friend in Extremity; but he is much more so, who findeth not Extremity whereby to try his Friend. *Aristotle.*

No Man can lay himself under an Obligation to do an ill Thing. *Pericles.* when one of his Friends importun'd his Service in an unjust Matter, excus'd himself, saying, *I am a Friend as far as the Altar.*

It was a good Speech of *Diogenes*, We have Need of faithful Friends, or sharp Enemies.

Friendship is the most sacred of all Moral Bonds. Trusts of Confidence, tho' without any express Stipulation or Caution, are yet,

in

in the very Nature of them, as Sacred as if they were guarded with a Thousand Articles or Conditions. Sir R. L'Estr.

A true and faithful Friend is a living Treasure; a Comfort in Solitude, and a Sanctuary in Distress.

Some Cases are so nice, that a Man cannot appear in them himself, but must leave the Soliciting wholly to his Friend. For the Purpose: A Man cannot recommend himself without Vanity, nor ask many times without Uneasiness: But a kind Proxy will do Justice to his Merits, and relieve his Modesty, and effect his Business, without Trouble or Blushing. Collier.

A Friend cannot be known in Prosperity, and an Enemy cannot be hidden in Adversity.

That Friendship which consists only in the Reciprocation of Civil Offices, is but a Kind of Traffick; and it abides no longer than whilst such Men can be useful to one another. 'Tis a Negotiation, not a Friendship, that has an Eye to Advantages.

An Enemy may receive Hurt by our Hatred; but a Friend will suffer a greater Injury by our Dissimulation. St. Evr.

Some

Some Enemies, as well as Friends, are necessary; they make us more Circumspect, more Diligent, Wiser, and Better.

One Friend is not bound to bear a Part in the Follies of another, but rather to dissuade him from them; and if he cannot prevail, to tell him plainly, as *Phocian* did *Antipater*, I can't be both your Friend and Flatterer. *Plut.*

Hearts may agree, tho' Heads differ.

Misery, without a Friend to bear a Part, is very afflicting; and Happiness, without Communication, is tedious; and, as *Seneca* has observ'd, sometimes inclines us to make a voluntary Choice of Misery, for Novelty.

There is requisite to Friendship more Goodness and Virtue than Dexterity of Wit, or Height of Understanding; it being enough, that Men have sufficient Prudence to be as Good as they should be, in order to the completing a virtuous Friendship.

Next to the acquiring good Friends, the best Purchase is Useful Books.

'Tis better to be Judg'd, said *Bias*, between Strangers, than between Intimates; for by the

the first one is sure to gain a Friend, and by the other an Enemy.

There can be no Friendship where there is no Freedom.

It is difficult to act the Part of a true Friend; for many times, by telling him of his Failings, we lose his Affection; and if we are Silent, we betray our own Confidence. But we can't lose a Friend in a more Honourable Way, than in seeking by Goodwill to preserve him.

There is nothing so Engaging as a Benevolent Disposition: This Temper makes a Man's Behaviour inoffensive, affable, and obliging; it multiplies Friends, and disarms the Malice of an Enemy.

It will be very fit for all that have enter'd into any strict Friendship, to make this one special Article in the Agreement, That they shall mutually admonish and reprove each other. *Duty of M.*

Whatever is Excellent, hath most of Unity: And as a River divided into several Streams is more weak, so Friendship shared amongst many, is always languid and impotent.

As 'tis Virtue which should determine us in the Choice of our Friends; so it is that alone

alone which we should always regard in them, without inquiring into their good or ill Fortune. *Bruyere.*

If a Man be Entertaining in his Discourse, and Obliging in his Actions; all that Friendship pretends to, is done Effectually. *Char.*

A true Friend Unbosoms freely, Advises justly, Assists readily, Adventures boldly, Takes all patiently, Defends courageously, and Continues a Friend unchangeably. *Pen.*

Of COMPANY, CONVERSATION,
and DEPORTMENT.

NOTHING more engages the Affections of Men, than an handsome Address, and graceful Conversation. *Spec.*

'Tis to the Virtue and Errors of our Conversation, and ordinary Deportment, that we owe both our Enemies and our Friends, our good or bad Character Abroad, our Domestic Peace and Troubles, and in an high Degree the Improvement and Depravation of our Minds.

When you come into any Company, observe their Humours; suit your own Carriage thereto, by which Insinuation you will make their Converse more free and open. Let your Discourse be more in Queries and Doubtings, than peremptory Assertions or Disputings. *Sir Isa. Newton.*

A Man without Complaisance, ought to have a great deal of Merit in the room of it.

Our Conversation should be such, that Youth may therein find Improvement, Women Modesty, the Aged Respect, and All Men Civility.

Talkativeness is usually called a Feminine Vice; but 'tis possible to go into Masculine Company, where it will be as hard to wedge in a Word, as at a Female Gossiping.

He whose honest Freedom makes it his *Virtue* to speak what he Thinks, makes it his *Necessity* to think what is Good.

Controversies, for the most part, leave Truth in the Middle, and are Factionous at both Ends.

He that is peremptory in his own Story, may meet with another that is peremptory in the Contradiction of it; and then the two *Sir Positives* must have a Skirmish.

Victory ever inclines to him that Contends the least.

Less Pains a Man cannot take, than to hold his Tongue. Hear Much, and speak Little; for the Tongue is the Instrument of the greatest Good, and greatest Evil, that is done in the World. Sir *W. Ral.*

If any Man offend thee with too much impertinent Talk, don't give him the Hearing, and that will be Revenge enough.

Delight not thy Self with Lampoons, Satires, and Jest; for whatever Pleasure they procure at first, the Reflection that follows, is rarely favourable to the Author.

Raillery must be fine and delicate, and such as rather serves to heighten Conversation, than offend the Persons which compose the Assembly.

Vile and debauched Expressions are the sure Marks of an abject and groveling Mind, and the filthy Overflowings of a vicious Heart. *Spec.*

The Hatred of the Vicious will do you less Harm than their Conversation.

Speak always according to your Conscience; but let it be done in the Terms of Good-nature, Civility, and Good-manners.

To Inform, or be Informed, ought to be the End of all Conferences. Men are too apt to be concern'd for their *Credit*, more than for the *Cause*. *Pen.*

Some say, that Hurt never comes by
Silence : But they may as well say, that
M. 2. Good

124 *Of COMPANY, CONVERSATION,*

Good never comes by Speech; for where it is good to Speak, it is ill to be Silent.

Resolve to speak and act well in Company in spite of those that do Ill; whose Vice, set against thy Virtue, will render it the more conspicuous and excellent. Dr. Ful.

A quaint and solicitous way of Speaking is the Sign of a weak Mind.

Freedom, which is the Life of Conversation, must be Reciprocal, or it cannot be Agreeable.

We should always accommodate ourselves to the Capacity of those with whom we Converse. The Discourse of some Men is as the Stars, which give little Light, because they are so high.

'Tis a great Master-piece to speak well, without affecting Knowledge.

A Prudent Man desires as much to inform Himself, as to instruct Others.

The Art of Pleasing in Company, is not to explain Things too Circumstantially, but to express only One Part, and leave your Hearers to make out the rest.

Nothing

Nothing requires more Judgment than to Rally inoffensively, and to make this innocent War agreeable and pleasant.

He that is truly Polite, knows how to Contradict with Respect, and to please without Adulation; and is equally remote from an insipid Complaisance, and a low Familiarity.

It is a sure Method of obliging in Conversation, to shew a Pleasure in giving Attention.

In Discourse it's good to hear Others first; for Silence hath the same Effect as Authority.

Better say nothing, than not to the Purpose; and to speak Pertinently, consider both what is fit, and when it is fit to speak.
Pen.

Truth often suffers more by the Heat of its Defenders, than from the Arguments of its Opposers.

Rhetoric in serious Discourses is like the Flowers in Corn; pleasing to those who come only for Amusement; but prejudicial to him who would reap Profit from it. *Dn. Swift.*

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As Men of Sense say a great deal in few Words; so the Half-witted have a Talent of talking much, and yet saying nothing.
Rocheſ.

If you think twice before you speak once, you will speak twice the better for it.
Pen.

Contrive as much as you can before-hand of what to Discourse, and lay your Scene, which afterwards you may manage as you please.

One Reason why we see so few agreeable in Conversation, is, that almost every body is more intent upon what he himself hath a Mind to say, than upon making pertinent Replies to what the rest of the Company say to him. *Rocheſ.*

He that talks *all* he knows, will talk *more* that he knows. Great Talkers discharge too thick to take always true Aim.

To One you find full of Questions, 'tis best to make no Answer at all.

We sometimes shall meet with a frothy Wit, who will rather lose his best Friend, than his worst Jest.

A Man without Secrecy is an open Letter for every One to read.

Modesty in your Discourse will give a Lustre to Truth, and an Excuse to your Error.

Your Wit may make clear Things doubtful; but 'tis your Prudence to make doubtful Things clear.

If your Opinion be indefensible, don't obstinately maintain a bad Cause: He that argues against Truth, takes Pains to be overcome.

Conversation is a sort of Commerce, where each Person ought to bring something of his own.

We are not so much to regard who speaks, as what is spoken.

In Table-talk, says *Montaigne*, I prefer the Pleasant and Witty, before the Learned and the Grave.

Some Men are silent for want of Matter, or Assurance; and some again are Talkative for want of Sense.

'Tis a Sign of great Prudence to be willing to receive Instruction; the most Intelligent

128 Of COMPANY, CONVERSATION;

ligent Person sometimes stands in Need of it.

The Argument which aims at proving too much, proves just nothing.

Studied Figures and Ornaments in Speech are not always conformable to good Sense; they serve more to amuse than to instruct, and are oftentimes a Burden to the Speaker as well as the Hearer.

To speak in Superlatives, falls so much short of Truth, as it goes beyond it.

Some Men extinguish their own Genius, by copying and striving to assume that of others.

A Reproof has more Effect when it comes by a Side-wind, than if it were levell'd directly at the Person.

It often happens in Company, as in Apothecaries Shops, that those Pots which are empty, are as gaudily Dress'd and Flourish'd, as those that are full. *Pen.*

There are Braying *Men* in the World, as well as Braying *Asses*; for, what's loud and senseless Talking, Huffing, and Swearing, any other than a more Fashionable Way of *Braying*? *Sir R. L'Estr.*

Too much Affeuration gives Ground of Suspicion. Truth and Honesty have no Need of loud Protestations.

The Tongue is as a wild Beast, very difficult to be chain'd again, when once let loose.

'Twas good Advice given to One, not so much as to Laugh in Compliance with him, that Derides another; for you will be hated by him he derides. Men should no more hear Calumnies, than report them.

We must Speak well, and Act well. Brave Actions are the Substance of Life, and good Sayings the Ornament of it. *Art of Prud.*

He can never speak Well, that can never hold his Tongue. It is one Thing to speak Much, and another to speak Pertinently. Much Tongue and much Judgment seldom go together; for Talking and Thinking are Two quite different Faculties; and there's commonly more Depth, where there's less Noise.

Some People *Write*, and others *Talk themselves* out of their Reputation.

Conversation is generally confin'd to indifferent, low, or perhaps vicious Subjects;
and

and all that is Serious or Good, is almost banished the World. Some are so black in the Mouth, as to utter nothing that is Decent; supplying Want of Wit with Want of Modesty, and Want of Reputation with Want of Shame.

Buffoonry and Scurrility are the Corruption of Wit, as Knavery is of Wisdom.

There is nothing more disagreeable, than continual Jestings. By endeavouring to purchase the Reputation of being Pleasant, a Man loses the Advantage of being thought Wise.

A Jest, told in a grave Manner, has the better Effect; but you extinguish the Appetite of Laughter in others, if you prevent them by your own.

The Spleen does sometimes great Service in Company; it makes Ill nature pass for ill Health, Dulness for Gravity, and Ignorance for Reservedness. *Collier.*

He that can reply calmly to an angry Man, is too hard for him.

It is not grateful or discreet to dwell too long upon a Subject, the Brain being like

a Field (tho' never so rich); if you Overharrow it, you shall be sure to turn up barren Ground at last.

A Man secluded from Company, can have but the Devil and Himself to tempt him; but he that Converſes much in the World, has almost as many Snares as he has Companions.

Good Offices are the Cement of Society.

To speak ill of a Man in his Absence, shews a base Mind; and to his Face, is adding Affront to the Scandal.

Casual Omissions, and little Sallies of Heat or Liberty, should go for nothing.

A Gentleman should talk like a Gentleman, which is, like a wise Man.

The Ground of almost all our false Reasonings is; that we seldom look any further than on One Side of the Question.

At Table (*'tis a Saying*) the Company should never exceed that of the *Muses*, nor be under the Number of the *Graces*.

Some, under a Fool's Cap, exercise a Knave's Wit: making a seeming Simplicity the Excuse of their Impudence.

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A too great Credulity is great Simplicity; and to believe Nothing, because our narrow Capacities cannot comprehend it, is a great Stupidity.

The Life of Life, is Society; of Society, Freedom; of Freedom, the discreet and moderate Use of it.

'Tis a fair Step towards Happiness and Virtue, to delight in the Conversation of Good and Wise Men; and where that cannot be had, the next Point is, to keep no Company at all. *Sen.*

He who treats Men Ingenuously, and Converſes kindly with them, gains a good Esteem with a very eaſy Expence.

Good nature (ſays a Polite Author) is more Agreeable in Converſation than Wit, and gives a certain Air to the Countenance which is more amiable than Beauty.

There is no Man but delights to be Queſtioned in his own Profeſſion; when being moved by Others, he may ſeem to publiſh his Knowledge without Oſtentation.

'Tis Ungenerous to give a Man Occaſion to bluſh at his own Ignorance in any one Thing, who perhaps may excel us in many.

Speech

Speech is One of the surest Indications of Mens inward Dispositions.

Superlative Commendations, besides bringing in Question the Sincerity of the Speaker, often give Offence to the Hearer, and do no Credit to the Person Commended.

To have the Reputation of a Wit, is but little Credit, since it is generally applied rather to Raillery and Satire, than Pregnancy and Beauty of Conceit. An eloquent Person will use Wit as a Defence, and not as a Weapon.

Instructions are entertained with better Effect, when they are not too Personally Address'd. We may with Civility *glance at*, but cannot without Rudeness and ill Manners *stare upon*, the Faults and Imperfections of any Man.

Discretion of Speech is more than Eloquence; and to speak agreeably to him with whom we converse, is more than to speak in exact Order. *Ld. Bacon.*

True Humour must consist in a *Pleasantry* derived from Nature; in *Vivacity* and *Mirth* without *Affectation*, bounded by *Truth*, and supported by *good Sense*.

A wise Man by his Words maketh himself beloved. Sweet Language will multiply
N Friends,

Friends, and a fair-speaking Tongue will increase kind Greetings.

The Value of Things is not in their Size, but Quality; and so of Reason, which wrapped in few Words, hath the greater Weight.

The greatest Wisdom of Speech, is to know When, and What, and Where to speak; the Time, Matter, Manner: The next to it is Silence.

To use too many Circumstances e'er one come to the Matter, is Wearisome; to use none, is Blunt. *Ld. Bacon.*

Some are so Slow of Speech, and so very Dull, that their Heads may be compared to a *Limbeck*, which gives you Drop by Drop an Extract of the Simples in it. *Balz.*

From ill Air we take Diseases; from ill Company, Vices and Imperfections.

A true Thing spoken by a false Tongue, can hardly escape Corrupting.

If besides the Accomplishments of being Witty and Ill-natur'd, a Man is Vicious with the rest, he is one of the most mischievous Creatures that can enter into a Civil Society. *Spec.*

'Tis common with some Men to Swear, only to fill up the Vacuities of their empty Discourse.

Common Swearing argues in a Man a perpetual Distrust of his own Reputation, and is an Acknowledgment, that he thinks his bare Word not to be worthy of Credit.
Abp. Til.

That which is not fit to be practis'd, is not fit to be so much as mentioned.

Men are pleas'd with a *Jester*, but never esteem him. A *merry Fellow* is the *saddest Fellow* in the World. *Spec.*

Garrulity, besides its being Troublesome, deprives us of the Benefits we might reap from the Discourses of Others.

You will never be thought to talk too much when you talk well; and always speak too much when you speak ill.

He that hath a Satirical Vein, as he maketh Others afraid of his Wit, so he had need be afraid of others Memory. *Id.*
Bacon.

The best Knowledge of Behaviour and Converse, is observing Decencies.

As a Man should not construe that in Earnest, which is spoken in Jest; so he should

not speak that in Jest, which may be construed in Earnest.

None above the Character of wearing a churlish Man's Livery, ought to bear with his ill Manners. *Spec.*

When Things are plain of themselves, a set Argument does but perplex and confound them. *Char.*

In Reasoning, the best Way to carry the Cause, and which will bring the Controversy to a speedy Determination, is by asking Questions, and proceeding still upon the Adversary's Concessions. *Walker.*

Words are the Pledges and Pictures of our Thoughts, and therefore ought not to be obscure and obsolete. Truth (as *Euripides* says) loves plain Language.

A Man may Contemplate of Virtue in Solitude and Retirement, but the Practical Part consists in its Participation, and the Society it hath with Others; for whatsoever is Good, is the better for being Communicable.

We learn more Truth of our Selves from our Enemies, than our Friends.

Sometimes Enemies bestow Praises, like Preambles, that they may the more freely
and

and maliciously Calumniate: And Friends use their Reprehensions, as certain little Prefaces, after which they may expatiate more freely in their Commendations. *Ld. Bacon.*

The Talent of turning Men into Ridicule, and exposing those we Converſe with, is the Qualification of little ungenerous Tempers. The greateſt Blemiſhes are often found in the moſt ſhining Characters: But what an abſurd Thing is it to paſs over all the valuable Parts of a Man, and fix our Attention on his Infirmities; to obſerve his Imperfections more than his Virtues! *Spec.*

A little Wit, and a great deal of Ill-nature, will furniſh a Man for Satire; but the greateſt Inſtance of Wit is to Commend well. *Abp. Til.*

Complaiſance renders a Superior amiable, an Equal agreeable, and an Inferior acceptable.

To Mean wiſely is better than to Speak eloquently.

'Tis an excellent Rule to be obſerv'd in all Diſputes, That Men ſhould give ſoft Words, and hard Arguments: That they ſhould not ſo much ſtrive to Vex, as to Convince an Enemy. *Bp. Wilkins.*

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Contradiction should awaken our Attention and Care, but not our Passion; we must be of no Side or Interest but that of Truth.

Where-ever the Speech is corrupted, so is the Mind. *Sen.*

An immodest Tongue is the Interpreter of a corrupt Heart. Licentious Language has something brutish in it, which disgraces Humanity. *Spec.*

A great Talker will always speak, tho' No-body minds him; nor does he mind Any-body, when they speak to him.

Zeno, of all Virtues, made his Choice of Silence: For by it, said he, I hear other Mens Imperfections, and conceal my own.

Nothing is more silly than an Ill-timed Laugh. Many are seen to laugh at their own Imperfections in another.

A Jest is no Argument, nor a loud Laughter a Demonstration. *Sir R. L'Estr.*

A Man's Attire, and excessive Laughter, shew what he is.

He that in Company only studies Mens Diverſion, shall be sure at the same Time to lose their Respect. *Epiet.*

Tho'

Tho' Wit be very useful, yet unless a wise Man has the keeping of it, that knows when, and where, and how to apply it, it is like Wild-fire, that flies at Rovers, runs hissing about, and blows up every thing that comes in its Way, without any Respect or Discrimination. *Dr. Scott.*

A common Swearer has a Brain without any Idea on the Swearing Side. *Tat.*

The too frequent Fashion of Oaths and Imprecations, has no Temptation to excuse it, no Man being born of a *Swearing Constitution.*

He that reveals a Secret, injures them to whom he tells it, as well as himself. The best Maxim concerning Secrets, is, Neither to hear, nor to divulge them.

Gentle Reply to scurrilous Language, is the most severe Revenge.

The deepest Waters are the most Silent ; empty Vessels make the greatest Sound, and tinkling Cymbals the worst Music. They who Think least, commonly Speak most. *Tat.*

The Heart of Fools is in their Mouth, but the Tongue of the Wise is in their Heart.

Silence

Silence is sometimes more significant and sublime, than the most noble and most expressive Eloquence. *Tat.*

Instructive Ridicule often does more than Reprehension.

It was a good Reproof of *Aristotle's* to an egregious Prater, that had perplex'd him with many absurd Stories, and concluded every one with this idle Repetition, *And is not this a wonderful Thing!* No Wonder at all, said *Aristotle*, this; but if a Man should stand still to hear you prate thus, that were a Wonder indeed.

A concluding Face put upon no concluding Argument, is the most contemptible Sort of Folly.

Metals are known by their Weight, and Men by their Talk. Material Gravity makes Gold precious, and Moral renders the Man so.

To be Reserved in Speaking, is the Seal of the Capacity. *Gracian.*

Men of Sarcastical Wit are feared; Backbiters are hated; the Presumptuous are despised; Scoffers are abhorred; and the Singular are forsaken of all Men.

No Injury makes so deep an Impression in one's Memory, as that which is done by a cutting malicious Jest; for let it be never so good, yet 'tis always extreme bad when it occasions Enmity.

It is usual with obstinate Persons, to regard neither Truth in Contradicting, nor Benefit in Disputing. Positiveness is a certain Evidence of weak Judgment.

A well-bred Man, says *Montaigne*, is always Sociable and Complaisant.

Complaisance Obliges while it Reprehends: Without this the best Advice seems but a Reproach, Praise is Disagreeable, and Conversation Troublesome.

He that is not so exact as to Please, should at least be so affable as not to Disoblige.

They who have the true Taste of Conversation, enjoy themselves in a Communication of each others Excellencies, and not in a Triumph over their Imperfections.
Spec.

Too great a Distrust of one's Self, produces a base Fear, which depriving our Minds of their Liberty and Assurance, makes our Reasonings weak, our Words trembling, and our Actions faint.

The.

The only Way to be Amiable, is to be Affable.

In Conversation, a Man of good Sense will seem to be less Knowing; to be more Obliging; and choose to be on a Level with Others, rather than Oppress with the Superiority of his Genius. *Tat.*

Wheresoever the Sense is granted, the Words ought to have a favourable Construction, since it is more Judicious to argue the Reason of an Expression, than the Validity of its Delivery.

We are apt to fall into Error, when we study too much to please; and the Subject of our Discourse is often weaken'd by this too curious Care to give it an agreeable Variety, which would be more strong, if it were more Natural. We lose what is Solid, in too eager a Pursuit of what is Ornamental.

In a Speech delivered in a Public Assembly, it is expected a Man should use all his Reasons in the Case he handleth: But in Private Persuasions it is a great Error. *Ld. Bacon.*

The surest Way to Persuade, is to Please. Passionate Disputes darken our Reason, but seldom enlighten our Understanding.

If Incivility proceed from Pride, it deserves to be hated; if from Brutishness, it is only Contemptible. *Gracian.*

Praises are a Homage which we ought to pay to Perfection.

A Merit, that is worthy of Praises, may be spoiled by Praises.

Excess of Ceremony shews Want of Breeding. That Civility is best, which excludes all superfluous Formality.

Whoever enters upon an unpleasant Subject, runs the Hazard of making Himself as unacceptable as the Subject.

A Tale out of Season, is as Music in Mourning.

A good Tale ill told, is a bad one.

He that makes himself the common Jester of a Company, has but just Wit enough to be a Fool.

Sharp Jestings are blunted more by Neglecting, than by Responding, except they be suddenly and wittily Retorted: But it is no Imputation to a Man's Wisdom, to use a silent Scorn.

Confine your Tongue, lest it confine you.

As

As it requires but very small Abilities to discover the Imperfections of another, we find that none are more apt to turn their Neighbours into Ridicule, than those who are most ridiculous in their own private Conduct.

Such as having heard disobliging Discourse, repeat it again to the Persons concern'd, are much mistaken, if they think to oblige them by such indiscreet Confidences. *Pen.*

Those that Admonish their Friends, says *Plutarch*, should observe this Rule, *Not to leave them with sharp Expressions.* Ill Language destroys the Force of Reprehension, which should be always given with Prudence and Circumspection.

Weak Men are generally most Loquacious, thinking to make up that in *Number* of Words, which is wanting in *Weight*.

Familiar Discourse is not like a Sermon, where All are Hearers, whilst One only utters what he pleases.

In Heat of Argument, Men are commonly like those that are tied Back to Back; close joined, and yet they cannot see one another.

Subtile

Subtile Disputations are only the Sport of Wits, and fitter to be Contemn'd, than Resolv'd. *Sen.*

Of all Kind of Discourse, none is more despicable than that which breaks in upon Modesty and Good-manners. *Epiet.*

As amongst wise Men, he is the wisest that thinks he knows least; so amongst Fools, he is the greatest that thinks he knows most. *Hum. Prud.*

In Infants, Levity is a Prettiness; in Men grown, a shameful Defect; but in old Age, a monstrous Folly. *Ruso.*

Familiar Conversation ought to be the School of Learning and good Breeding. A Man ought to make his Masters of his Friends, seasoning the Pleasure of Converse with the Profit of Instruction.

A wise Man will resolve to strike in with good Sense, as much abandon'd as it is; and to follow Reason, tho' in Disgrace.

A good Understanding, with a bad Will, makes a very unhappy Conjunction. That's an unlucky Wit which is imploy'd to do Evil. The *Spanish* Proverb says, Knowledge will become Folly, if good Sense do not take Care of it.

O.

There

146 Of COMPANY, CONVERSATION,

There is a Time when Nothing, a Time when Something, but no Time when All Things are to be spoken.

Some Men have no more but a Front, just like Houses, which for Want of a good Foundation have not been Finished. After the first Salutation, the Conversation is at an End; for the Pool of Words is soon drained, when the Understanding is shallow.

It is best Mourning alone, and best Rejoicing in Company.

'Tis observed of the Publick and Private Life, That a Man lives in one Case to his Country, in the other to Himself: The one is a Life of *Thought*, the other of *Action*; and both are prettily defined by an old Philosopher: It is a fine Thing, said *Isocrates*, to be Alone; and it is as fine a Thing to be Talking of it in good Company; which comprises the Comforts of both Conditions in one.

The Speech of the ancient *Grecians* was usually short, and very significant: As when *Philip* King of *Macedonia* sent a threatening Letter, that if he enter'd into *Laconia*, he would Overthrow them: They wrote back to him only this Word, *If*.

The true Art of Conversation seems to be this: An agreeable Freedom and Openness, with a Reservedness as little appearing as is possible. Abp. *Til.*

This Rule should be observ'd in all Conversation, *That Men should not talk to please Themselves, but those that Hear them.* This would make them consider, Whether what they speak be worth Hearing? Whether there be either Wit or Sense in what they are about to say? and Whether it be adapted to the Time when, the Place where, and the Person to whom it is spoken. *Tat.*

Death and Life are in the Power of the Tongue.

Let your Subject (says *Epictetus*) be something of Necessity and Use; something that may advance the Love and Practice of Virtue, reform the Passions, or instruct the Understanding; such as may administer Advice to Men in Difficulties, comfort them under Afflictions, assist them in the Search of the Truth, give them a Reverend Sense of God, and an awful Admiration of his Divine Excellencies.

Of the GENEROUS MIND.

MEN of the noblest Dispositions think themselves Happiest when Others share with them in their Happiness. *Bp. Taylor.*

Good-nature is the very Air of a good Mind, the Sign of a large and generous Soul, and the peculiar Soil in which Virtue prospers.

It is according to Nature, to be Merciful; for no Man that hath not divested himself of Humanity, can be hard-hearted to Others, without feeling a Pain in Himself.

Emulation is a noble Passion, as it strives to Excel by raising itself, and not by depressing another.

There is far more Satisfaction in doing, than receiving Good. To relieve the Oppressed, is the most glorious Act a Man is capable of; it is in some Measure doing the Business of God and Providence; and is attended with a heavenly Pleasure, unknown but to those that are Beneficent and Liberal. *Spec.*

True

True Greatness of Mind is to be maintain'd only by Christian Principles.

It is not in the Power of a Good Man to refuse making another Happy, where he has both Ability and Opportunity. *Speco.*

He that is sensible of no Evil but what he feels, has a hard Heart; and he that can spare no Kindness from himself, has a narrow Soul.

Alphonfus, K. of *Sicily*, being ask'd, What he would reserve for himself, who gave so much away? Even those Things (said he) that I do give; for the rest I esteem as nothing.

Goodness is Generous and Diffusive; 'tis Largeness of Mind, and Sweetness of Temper; Modest and Sincere, Inoffensive and Obliging: Where this Quality is Predominant, there's a noble Forwardness for public Benefit; an Ardour to relieve the Wants, to remove the Oppressions, and better the Condition of all Mankind. *Collier.*

Liberality and Thankfulness are the Bonds of Concord. *Cicero.*

No Character is more Glorious, none more attractive of Universal Admiration and Respect, than that of helping those
O 3 who

who are in no Condition of helping themselves. *Char.*

Cæsar used to say, That no Music was so charming in his Ears, as the Requests of his Friends, and the Supplications of those in Want of his Assistance.

By Compassion we make others Misery our own; and so by relieving them, we at the same Time relieve our Selves also. *Sir T. Brown.*

'Tis better to be of the Number of those who need Relief, than of those who want Hearts to give it. *Gent. Cal.*

Some who are reduced to the last Extremities, would rather perish, than expose their Condition to any, save the *Great* and *Noble-minded*. They esteem such to be Wise Men, Generous, and Considerate of the Accidents which commonly befall us. They think, to those they may freely unbosom themselves, and tell their Wants, without the Hazard of a Reproach, which wounds more deeply than a short Denial. *Turk. Sp.*

It was well said of him, that call'd a good Office, that was done harshly, *A Stony Piece of Bread*; 'tis necessary for him that

is Hungry, to receive it, but it almost chokes him in the going down. *Sen.*

Augustus received all Suiters with such great Humanity, that he pleasantly rebuked One of them, because in giving him his Petition (he said) he did it so timorously, as if he had been reaching Meat to an *Elephant*.

That which is given with Pride and Ostentation, is rather an Ambition than a Bounty. Let a Benefit be never so Considerable, the Manner of conferring it is yet the noblest Part.

No Object is more pleasing to the Eye, than the Sight of a Man whom you have obliged; nor any Music so agreeable to the Ear, as the Voice of One that owns you for his Benefactor. *Spec.*

The Qualifications which render Men worthy of Favours, are the same which make them desirous to acknowledge them. There may be as much Generosity shewed in the handsome Acknowledgment of a Kindness, as there is in conferring of that which deserves such Acknowledgment.

It is a good Rule for every One who has a Competency of Fortune, to lay aside a certain Proportion of his Income for pious and charitable

charitable Uses; he will then always give easily and chearfully. *Spec.*

History reports of *Titus*, the Son of *Vespasian*, that he never suffered a Man to depart with Discontent out of his Presence.

An habitual Benignity in Gifts is preferable to a Prodigality.

'Tis Part of a Charitable Man's Epitaph; *What I possess'd, is left to Others; what I gave away, remains with me. Spec.*

Anaxagoras, who had a large Estate, gave the greatest Part of it to his Friends; and being blamed for his Carelessness, answered, It is enough for you to Care. One asking him, Why he had no Regard for his Country? I have, said he; and pointed towards Heaven. When he return'd Home after Travel, and saw his former Possessions, he said, Had I not lost these, I should have been lost myself. And at the Time he was dying, his Friends asking, Where he would be buried? No Matter, said he; there's a short Cut into the other World everywhere.

Mark Antony, when depress'd, and at an Ebb of Fortune, cried out, That he had lost All, except what he had given away.

Don

Don Alphonso King of *Naples*, by alighting from his Horse to relieve a Countryman that was in Danger, gain'd the City of *Gaetta* in a few Hours, by making his first Entry at their Hearts, which the Battery of his Guns could not have done in many Days.

Cyrus the first Emperor of *Persia*, obtain'd a Victory over the *Affyrians*; and after the Battle was so sensibly touch'd with seeing the Field covered with dead Bodies, that he ordered the same Care to be taken of the Wounded *Affyrians*, as of his own Soldiers, saying, They are Men as well as we, and are no longer Enemies when once they are Vanquish'd.

Rutilius was told in his *Exile*, that for his Comfort there would be e'er long a *Civil War*, which would bring all the Banish'd Men home again. God forbid! said he, For I had rather my Country should blush for my *Banishment*, than mourn for my *Return*.

Caius, a Nobleman of *Rome*, who was thrice Consul; when he had beaten *Pyrrhus* King of *Epirus*, and drove him out of *Italy*, he divided the Land, distributing to every Man Four Acres, and reserved no more for himself, saying, That none ought to

to be a General, who could not be content with a common Soldier's Share; and that he had rather Rule over rich Men, than be rich himself.

Sesostris King of *Egypt*, having his Chariot drawn by Four Kings who were his Captives, one of them had his Eye continually on the Chariot Wheel: Whereupon *Sesostris* ask'd, What he meant by it? He answered, As often as I behold the Turning of the Wheel, (in which that Part which is now lowest, is presently highest, and the highest presently lowest) it puts me in Mind of our Fortune; whereat *Sesostris* being moved, gave them their Liberty.

The Words of *Lewis XII.* of *France* shew'd a great and noble Mind; who being advis'd to punish those that had wronged him before he was King, answered, It is not becoming a King of *France* to avenge Injuries done to a Duke of *Orleans*.

He that is Noble-minded, has the same Concern for his own Fortune, that every wise Man ought to have, and the same Regard for his Friend, that every good Man really has: His easy graceful Manner of Obliging carries as many Charms as the Obligation itself: His Favours are not extorted from him by Importunity, are not
the

the late Rewards of long Attendance and Expectation; but flow from a free Hand, and open Heart.

Candour interprets every thing favourably, if not the Intention, at least the Inadvertency.

A Man advanced to Greatness, who makes Others find their Fortune in his, joins a great Merit to a great Happiness. *St. Evr.*

Many glorious Spirits are buried in Obscurity, for Want of Light to shew themselves by. A brave Man desires nothing more than Matter well disposed to work upon. *Sir R. L'Estr.*

Courteousness and Affability, Meekness and Deference for Others, have had a Place amongst Moral Virtues, in all the Schemes of Duty that have yet appear'd in the World.

There is no Character more deservedly Esteemed, than that of a Country Gentleman, who understands the Station in which Heaven and Nature have placed him. He is a Father to his Tenants, a Patron to his Neighbours, and is more Superior to those of lower Fortune, by his Benevolence than his Possessions. He justly divides his Time between Solitude and Company; so as to use

use the one for the other : His Life is imploy'd in the good Offices of an Advocate, a Referee, a Companion, a Mediator, and a Friend. *Spec.*

Nothing but Moderation and Greatness of Mind can make either a Prosperous or an Adverse Fortune easy to us.

It was a Saying of *Pliny*, that he esteemed him the best good Man, that forgave Others, as if he were every Day faulty himself ; and who abstained from Faults, as if he pardoned Nobody.

Goodness of Nature is of all Virtues and Dignities of the Mind the greatest, being the Character of the Deity ; and without it Man is a busy, mischievous, wretched Thing, no better than a Kind of Vermin. *Ld. Bacon.*

We read a pretty Passage of a certain *Cardinal*, who by the Multitude of his Generous Actions gave Occasion for the World to call him, *The Patron of the Poor*. This *Ecclesiastic Prince* had a constant Custom, Once or Twice a Week, to give Public Audience to all Indigent People, in the *Hall* of his *Palace*, and to relieve Every-one according to their various Necessities, or the Motions of his own Bounty. One Day a poor Widow, encouraged with the Fame of his

his Generosity, came into the *Hall* of this *Cardinal*, with her only Daughter, a beautiful Maid, about Fifteen Years of Age. When her Turn came to be heard, among a Croud of Petitioners; the *Cardinal* discerning the Marks of an extraordinary Modesty in her Face and Carriage, as also in her Daughter, he encouraged her to tell her Wants freely. She blushing, and not without Tears, thus address'd herself to him; *My Lord, I owe for the Rent of my House Five Crowns; and such is my Misfortune, that I have no other Means to pay it, save what would break my Heart; since my Landlord threatens to force me to it, that is, to prostitute this my only Daughter, whom I have hitherto with great Care Educated in Virtue. What I beg of your Eminence, is, That you would please to interpose your Authority, and protect us from the Violence of this Cruel Man, till by our honest Industry we can procure the Money for him.* The *Cardinal*, mov'd with Admiration of the Woman's Virtue, and Innocent Modesty, bid her be of good Courage. Then he immediately wrote a Billet, and giving it into the Widow's Hands, *Go*, said he, *to my Steward, and he shall deliver thee Five Crowns to pay thy Rent.* The poor Woman, overjoy'd, and returning the *Cardinal* a Thousand Thanks, went directly to the *Steward*, and

P

gave

gave him the Note; which when he had read, he told her out Fifty Crowns. She, astonish'd at the Meaning of it, and fearing this was only the *Steward's* Trick to try her Honesty, refus'd to take above Five, saying, She mention'd no more to the *Cardinal*, and she was sure 'twas some Mistake. On the other Side, the *Steward* insisted on his *Master's* Order, not daring to call it in Question. But all the Arguments he could use were insufficient to prevail on her to take any more than Five Crowns. Wherefore, to end the Controversy, he offer'd to go back with her to the *Cardinal*, and refer it to him. When they came before that *Munificent Prince*, and he was fully inform'd of the Business, 'Tis true, said he, *I mistook in writing Fifty Crowns: Give me the Paper, and I will rectify it.* Thereupon he wrote again, saying thus to the Woman, *So much Candor and Virtue deserves a Recompence. Here I have ordered you Five hundred Crowns; what you can spare of it, lay up as a Dowry to give with your Daughter in Marriage.*

Of BENEFITS; GRATITUDE, and
INGRATITUDE.

HERE is no Vice or Failing of Man doth unprinciple Humanity, like Ingratitude; since he who is guilty of it, lives unworthy of his Soul, that hath not Virtue enough to be Obliged, or to acknowledge the due Merits of the Obliger.

Gratitude is a Duty none can be excused from, because it is always in our own Disposal. *Charron.*

The Ungrateful, says *Xenophon*, are neither fit to serve the Gods, their Country, nor their Friends.

Without Good-nature and Gratitude, Men had as well live in a Wilderness, as in a Civil Society.

He who conceals a Benefit, is to be held but One Degree from denying it.

Ingratitude is a Crime so shameful, that there was never yet One found, that would acknowledge himself guilty of it.

It was a great Commendation of the *Lacedemonians*, that they knew how to Give and to Receive, *Prudently*.

Friendship is the Medicine for all Misfortune; but Ingratitude dries up the Fountain of all Goodness. *Richl.*

Ingratitude is directly opposite to Nature and Equity; 'tis hardly known among Brutes, for Benefits and Kindness have mollified Lions. Men only are capable of Ingratitude.

It is as common a Thing for Gratitude to be forgetful, as for Hope to be mindful. When once a Man has drank, he turns his Back upon the Well.

He that receives a Benefit without being Thankful, robs the Giver of his just Reward. It must be a due Reciprocation in Virtue, that can make the Obliger and the Obligated worthy.

To make too much Haste to return an Obligation, is a Sort of Ingratitude. *Rocheſ.*

He who receives a good Turn, should never forget it: He who does one, should never remember it. *Charron.*

Cato in *Tully* boasts of *this* as the great Comfort and Joy of his old Age, That
nothing

nothing was more pleasant to him, than the Conscience of a well-spent Life, and the Remembrance of many Benefits and Kindnesses done to Others.

It is the Character of an unworthy Nature, to write Injuries in Marble, and Benefits in Dust.

He that preaches Gratitude, pleads the Cause both of God, and Man ; for without it we can be neither Sociable, nor Religious.
Sen.

So long as we stand in need of a Benefit, there is nothing dearer to us ; nor any thing cheaper, when we have receiv'd it.

It is the Glory of Gratitude, that it depends only on the Good-will : If I have a Will to be Grateful, says *Seneca*, I am so.

An anticipated Favour hath Two Perfections: One is the Promptitude of it, which Obliges the Receiver to greater Gratitude ; and the other, in that the same Gift, which coming later, would be a Debt, by Anticipation is a pure Benefit.

Of HONOURS, *and of the* GREAT.

TRUE Honour, as defined by *Cicero*, is the concurrent *Approbation of Good Men*: Such only being fit to give true Praise, who are themselves Praiseworthy.

No Man can be Great (says *Longinus*) by being Owner of those Things which wise Men have always counted it a Piece of Greatness to despise. It is not the Possessing, but the right Management of any valuable Advantage, which makes us Considerable.

Anciently the *Romans* worshipp'd Virtue and Honour for Gods; whence it was that they built Two Temples, which were so Seated, as none could enter the Temple of Honour, without passing through the Temple of Virtue.

Nobility is to be considered only as an imaginary Distinction, unless accompanied with the Practice of those generous Virtues by which it ought to be obtained. Titles of Honour conferr'd upon such as have no Personal Merit to deserve them, are at best but the Royal Stamp set upon base Metal.

Tat. The

The Way to be truly Honoured, is to be Illustriously Good. It was worthily answered by *Maximilian* the German Emperor, to One who desired his Letters-Patent to Ennoble him: I am able, *said he*, to make thee Rich, but Virtue must make thee Noble.

Great Qualities make Great Men. Who, says *Seneca*, is a Gentleman? The Man whom Nature hath disposed, and as it were cut out for Virtue; this Man is well born indeed; for he wants nothing else to make him Noble, who has a Mind so Generous, that he can rise above, and triumph over Fortune, let his Condition of Life be what it will.

'Tis true Greatness that constitutes Glory, and Virtue is the Cause of both: But Vice and Ignorance taint the Blood; and an unworthy Behaviour degrades and disennobles a Man more than Birth and Fortune aggrandize and exalt him. *Guard.*

He that boasteth of his Ancestors, confesseth he hath no Virtue of his own. No other Person hath lived for our Honour; nor ought that to be reputed Ours, which was long before we had a Being: For what Advantage can it be to a *blind* Man, that his Parents had good Eyes? Does he see one Whit the better? *Charron.*

It

It was a fine Compliment that *Pliny* made to the Emperor *Vespasian*; Greatness and Majesty have changed nothing in you but this, that your *Power to do Good*, should be answerable to your *Will*.

The World is a Theatre; the best Actors are those that represent their Parts most Naturally; but the Wisest are seldom the Heroes in the Play. It is not to be consider'd (says *Epiſtetus*) who is Prince, or who is Beggar, but who acts the Prince or the Beggar best.

We may seem Great in an Employment below our Desert; but a Man generally looks very little in one above it. However Great the Station be, (says *Gracian*) He who holds it, should shew himself still Greater.

'Tis mentioned in History to the Honour of the Emperor *Alexander Severus*, that he would in no Case permit *Offices* to be Sold: For, said he, He who buyeth, must sell: I will not endure any Merchandize of Authority, which if I tolerate, I cannot afterwards condemn; and I shall be ashamed to punish him who Sold, what I permitted him to Buy.

Men must have *Public Minds* as well as Salaries; or they will serve *Private Ends* at the

the Public Cost. It was *Roman* Virtue, that raised the *Roman* Glory.

The Slowest Advances to Greatness are the most Secure ; but swift Rises are often attended with precipitate Falls ; and what is soonest got, is generally short in the Possession.

It was a Saying of *Bias*, Magistracy discovers what a Man is ; for as empty Vessels, tho' they have some Crack in them, while they are Empty, do not discover their Flaws ; but when they are filled with Liquors, immediately shew their Defects : So happens it with ill-disposed and corrupt Minds, which seldom discover their Vices till they are filled with Authority.

An *Hero* should have All good Qualities united in him, without affecting any : For, What need has a Great Man of any foreign Aid to promote the Regard that is due to his Merit, when a certain Air of Noble Simplicity, and Forgetfulness of his own Grandeur, will not fail to attach the Public Attention ; since shutting his Eyes upon Himself, is an infallible Way to open all the World's upon him ? *Gracian*.

If *Favour* places a Man above his Equals, his *Fall* places him below them.

'Tis

'Tis a Shame for a Man of Honour and good Sense to stay waiting at Courts, when the End of his Services is become the End of his Interest and Merit. As for myself, (says St. Evremond) I should rather choose to live in a Convent or Desert, than occasion in those that are my Friends, Compassion; and in those that are not, the malicious Pleasure of Raillery.

'Tis with Followers at Court, as with Followers on the Road, who first bespatter those that go before, and then tread on their Heels. *Dn. Swift.*

Favourites are justly the Envy of the People: They get *Every-thing*, and generally merit *Nothing*. *Isabella* of Castile used to tell her Royal Consort *Ferdinand*, That in a Court there ought to be *no other Favourites*, than the *Queen* Favourite to the *King*, and the *King* Favourite to the *Queen*.

Great Persons had need to borrow other Mens Opinions, to think themselves Happy; for if they judge by their own Feeling, they cannot find it. *Ld. Bacon.*

The Prepossessions of the Vulgar for Men in Power and Authority, are so blind, and they are generally so admired in every thing they do, that if they could bethink themselves of being Good, the Multitude would
in

in a Manner Idolize them. But, as *Gracian* observes, when Excellence concurs with high Birth and Fortune, it passes for a Prodigy.

The greater a Man is in Power above Others, the more he ought to excel them in Virtue: Wherefore *Cyrus* said, That none ought to Govern, who was not better than those he Governed.

All Things have some Kind of Standard by which the natural Goodness of them is to be measured: We do not therefore esteem a Ship to be good, because it is curiously carved, painted, and gilded; but because it is fitted for all the Purposes of Navigation, which is the proper End of a Ship. It should be so likewise in our Esteem of Men, who are not so much to be valued for the Grandeur of their Estates or Titles, as by their inward Goodness and Excellence.
Seneca.

There is a Rabble amongst the *Gentry*, as well as the *Commonalty*, a Sort of Plebeian Heads, whose Fancy moves with the same Wheel as these; Men in the same Level with Mechanics; tho' their Fortunes do somewhat gild their Infirmities, and their Purses compound for their Follies. *Sir T. Brown.*

That

That which I admire at most in the Fortune of Great Men, says *Montaigne*, is the Croud of their Adorers. All Submission is due to Kings but that of the Understanding; my Reason is not obliged to bow and bend, though my Knees are.

A *Christian* and a *Gentleman* are now made inconsistent Appellations of the same Person. It is not, it seems, within the Rules of Good-breeding, to tax the Vices of Persons of Quality; as if the Commandments were made only for the Vulgar. *Addison*.

This One Advantage is observable in being Nobly born, that it makes Men sensible they are allied to Virtue, and lays stronger Obligations upon them, not to degenerate from the Excellencies of their Ancestors.

He that depends *wholly* upon the Worth of Others, ought to consider, that he hath but the Honour of an Image, and is worshipped, not for his own Sake, but upon the Account of what he Represents. It is a Sign a Man is very Poor, when he has nothing of his own to appear in, but is forced to patch up his Figure with the Relicks of the Dead, and rife Tomb-stones and Monuments for Reputation. *Collier*.

What is truly Great and Majestic, looks more like itself, the less it is adorn'd. I
study

study to make my Life Famous, said King *Theseus*, not so much by splendid Appearances, and the Applauses of others, as by my own Acts of Solid Virtue.

Let any One remove his Eye from the most magnificent Parade, or Triumph, to the Expanse of Heaven; and instantly, what was Great is Little, what was Publick is Private. Dr. *Young*.

We may observe some of our *noble Countrymen*, who come with high Advantage, and a worthy *Character*, into the Public: But e'er they have long engaged in it, their WORTH unhappily becomes venal. *Equipages, Titles, Precedencies, Staffs, Ribbands*, and other such glittering *Ware*, are taken in Exchange for *inward MERIT*, and true HONOUR. They may be induced to change their honest Measures, and sacrifice their *Cause* and *Friends* to an *imaginary private Interest*; and after this act *Farces*, as they think fit; and hear Qualities and Virtues assigned to them under the Titles of *Graces, Excellencies*, and the rest of this Mock-praise and mimical Appellation. They may even with serious Looks be told of *Honour* and *Worth*, their PRINCIPLE, and their COUNTRY: But must be sensible, that the World knows better; and
Q that

170 Of HONOURS, and of the GREAT.

that their few *Friends* and *Admirers* have either a very shallow Wit, or a very profound Hypocrisy. E. of *Shaftsb.*

A difficult Access is the Vice of those whose Manners Honour and Preferment have changed: Few Persons in high Employments retain the Virtues of their private Condition: But it argues, Men do not deserve great Places, when they can value themselves upon them.

It is not the Place, says *Cicero*, that maketh the Person, but the Person, that maketh the Place Honourable.

Nothing is more odious than the Practice of those Great Men, who with fine Looks and Promises make one hope for Services they never mean to Perform. *Find out something wherein I can serve you*, says a Court Minion; and then upon the Discovery he lays hold on't to some other Purpose. Sir R. *L'Estr.*

There is no Nobility like to that of a great Heart; for it never stoops to Artifice, nor is wanting in good Offices, where they are Seasonable. *Gracian.*

Great Men are generally for making what they do, *real Favours*; for should they

they prefer the Deserving only, it would be like paying a Debt, not doing a Favour.

No Government can flourish, where the Morals and Manners of the People are corrupted: For, as *Tully* observes, Take but away the Awe of *Religion*, all that Fidelity and Justice, so necessary for the keeping up of Human Society, must perish with it.

The best Instruments of good Government are good Counsellors. He that is not Wife of Himself, can never be well Counsellor.

Passive Obedience, Unlimited Power, and Indefeasible Right, seem to have something of a Venerable Meaning in them; whereas in reality they only imply, that a King has a Right to be a *Tyrant*; and that the People are obliged in Conscience to be *Slaves*.
Addison.

Who would not desire the Honour that *Agésilas* King of *Sparta* had, who was Fined by the *Ephori* for having stolen away all the Hearts of the People to himself Alone? Of whom it is said, That he Ruled his Country by Obeying it.

It is with *Glory* as with *Beauty*; for as a single fine Lineament cannot make a handsome Face, neither can a single good Quality

lity render a Man Accomplish'd ; but a Concurrence of many fine Features, and good Qualities, makes true *Beauty*, and true *Honour*.

Henry III. of France, asking those about him, one Day, What it was that the Duke of *Guise* did to charm and allure every one's Heart? he received this Answer ; Sir, the *Duke de Guise* does Good to all the World without Exception, either directly by Himself, or indirectly by his Recommendations: He is Civil, Courteous, Liberal ; has always some Good to say of Every-body, but never speaks Evil of any : And this is the Reason he reigns in Mens Hearts, as absolutely as your Majesty does in your Kingdom.

Tho' an Honourable Title may be conveyed to Posterity, yet the Ennobling Qualities, which are the Soul of Greatness, are a sort of incommunicable Perfections, and cannot be transferred. Indeed, if a Man could bequeath his Virtues by Will, and settle his Sense and Learning upon his Heirs, as certainly as he can his Lands, a brave Ancestor would be a mighty Privilege. *Collier.*

Title and Ancestry render a good Man more Illustrious, but an ill one more Contemtable. *Vice is Infamous*, tho' in a Prince ;

Prince; and Virtue Honourable, though in a Peasant. Addison.

The *Athenians* raised a noble Statue to the Memory of *Æsop*, and placed a *Slave* on a *Pedestal*, that Men might know the Way to Honour was open to all.

Men in former Ages, tho' Simple and Plain, were Great in Themselves, and independent on a Thousand Things, which are since invented to supply perhaps that true Greatness which is now Extinct. *Bruyere.*

There is a Nobility without Heraldry. Tho' I want the Advantage of a Noble Birth, said *Marius*, yet my Actions afford me a greater one; and they who upbraid me with it, are guilty of an extreme Injustice, in not permitting me to value myself upon my own Virtue, as much as they value themselves upon the Virtue of Others. *Salust.*

The *Man* of Honour is an internal, the *Person* of Honour an external; the One a real, the other a fictitious Character. A *Person* of Honour may be a profane Libertine, penurious, proud; may insult his Inferiors, and defraud his Creditors; but it is impossible for a *Man* of Honour to be guilty of any of these.

~~There is no True Glory, no True Great-~~
 ness, without Virtue; without which we do
 but abuse all the good Things we have,
 whether they be great or little, false or real.
 Riches make us either Covetous or Prodi-
 gal: Fine Palaces make us despise the Poor
 and Poverty: A great Number of Dorne-
 sticks flatter Human Pride, which uses them
 like Slaves: Valour oftentimes turns brutal
 and unjust: And a high Pedigree makes a
 Man take up with the Virtues of his An-
 cestors, without endeavouring to acquire
 any Himself. *M. Scudery.*

Honours are in this World under no Re-
 gulation; true Quality is neglected, Virtue
 is oppressed, and Vice Triumphant: The
 Last Day will rectify this Disorder, and as-
 sign to every One a Station suitable to the
 Dignity of his Character; Ranks will then
 be adjusted, and Precedency set right.
Addison.

*Of MERIT and REPUTATION,
PRAISE and FLATTERY.*

THERE are few Persons to be found,
but are more concern'd for the Reputa-
tion of Wit and Sense, than Honesty and
Virtue. *Spec.*

He that sets no Value upon a good Re-
pute, is as careless of the Actions that pro-
duce it.

A Man that is desirous to Excel, should
endeavour it in those Things that are in
themselves most Excellent. *Epiet.*

The chief Ingredients in the Composi-
tion of those Qualities that gain Esteem and
Praise, are Good-nature, Truth, Good-sense,
and Good-breeding.

There is scarce any Man so Perfect, but
we shall find, that he has his Weaknesses,
which level him with the Vulgar, as much
as his Merit raises him above them.

Merit must take a great Compass to rise,
if not assisted by Favour.

Fame is like a River, that beareth up
Things light, and drowns those that are
weighty and solid. *Ld. Bacon.*

The

The Coin that is most current among Mankind, is *Flattery*: The only Benefit of which is, that by Hearing what we are not, we may be Instructed what we ought to be.

For People of Worth, it is not necessary to fetch Praises from their Predecessors; 'tis enough to speak of their own particular Merit: It is happy to have so much Merit, that our Birth is the least Thing respected in us.

We should be careful to deserve a good Reputation, by doing well; and when that Care is once taken, not to be over-anxious about the Success. *Rocheſ.*

He that truly knows Himself, cannot be deceived by Flattery.

Nothing sinks a great Character so much, as raising it above Credibility.

It is impossible for a great Man to enjoy the Advantage of Friendship, except he first disrobe himself of those Qualities which render him subject to Flattery.

Princes are seldom dealt truly with, but when they are taught to ride the *Great Horse*; which, knowing nothing of Dissembling, will as soon throw an *Emperor* as a *Groom*.

No Man should be confident of his own Merit: The Best err, and the Wisest are deceived.

Our good Qualities often expose us to more Hatred and Persecution, than all the Ill we do.

Self-love is the greatest Flatterer in the World. If we did not flatter ourselves, all the Flatteries of other People could never hurt us.

Praise from the Common People is generally false, and rather followeth Vain Persons than Virtuous. *Ld. Bacon.*

He that will sell his Fame, will also sell the Public Interest. *Solon.*

Fame and Conscience are of Two different Properties; the One blazeth a Man's Deserts, yet makes him nothing the better; the other the better, yet never the more renowned.

Where-ever there is Flattery, there is always a Fool in the Case: If the Parasite be detected, it falls to his Share; if he be not, to his whom he Deludes.

It is frequent with many, upon every trivial Matter, to pawn their Reputation: A most inconsiderate Thing! For what is so often

often lent, and passeth so many Hands upon every Occasion, cannot but lose much of its Value.

☞ We ought not to judge of Mens Merits by their Qualifications, but by the Use they make of them.

☞ Sense often proves destructive to Interest, and Ignorance promotes it : The Man of Principle is deterred by Thought, and the Other bold and adventurous for Want of it.

☞ Great and good Men will rather look for their Characters in the Writings and Precepts of Philosophers, than in the *Hyperboles* of Flatterers ; for they know very well, that wise Books are always true Friends.

☞ Little Wit serves to Flatter with ; for how easily do they work, that go with the Grain !

☞ He that gives himself Liberty to play with his *Neighbour's Reputation*, may soon play it away ; and he that has no Regard for his *own*, will have none for *another's*.

☞ To be ever active in laudable Pursuits, is the distinguishing Character of a Man of Merit. *Tat.*

☞ Fame is as difficult to be preserved, as it was at first to be acquired. *Spec.*

It

It is a Maxim of *Cato's*, that a Man ought to Respect Himself, *i. e.* respect his Reason, that recommends an honest Boldness, and forbids a servile Fear, which is a Kind of Licence and Permission for Others to have no Regard and Consideration for us.

If we would perpetuate our Fame or Reputation, we must do Things worth Writing, or write Things worth Reading. *Pliny.*

There are Two sorts of Enemies inseparable from almost all Men, but altogether of Men of great Fortunes; the *Flatterer*, and the *Liar*; one strikes before, the other behind; both insensibly, both dangerously.

What is public Esteem, but the Opinion of many Men in general, who are not much valued in particular? The Judgment which the World makes of us, is of no Manner of Use to us; it adds nothing to our Souls or Bodies, nor lessens any of our Miseries. Let us constantly follow Reason, (*says Montaigne*) and let the publick Approbation follow us the same Way, if it pleases.

Flattery is like false Money; and if it were not for our own Vanity, could never pass in Payment. *Roche.*

There is nothing more abuses the World, than Fame: Such as rely on her Favour,
are

180 Of MERIT and REPUTATION,
are sure to be abused by her Reports, let
them be ever so Deserving.

It is not the *Height* to which Men are advanced that makes them giddy; it is the *Looking down* with Contempt upon those below them.

Some Men think they can never set a just Value on Themselves, without the unjust Contempt of Others; and yet will perform all Acts of the most supererogating Civility to those above them, which is generally made up of such hollow Professions, such gross Flatteries, as are worse than Reproaches. *Gent. Call.*

He that rebuketh a Man, shall afterwards find more Favour than he that flattereth with his Tongue.

It is many Times as troublesome to make good the Pretence to a good Quality, as to obtain it. *Spec.*

Men are not to be judged by their Looks, Habits, and Appearances; but by the Character of their Lives and Conversations, and by their Works. 'Tis better that a Man's own *Works*, than that another Man's *Words*, should praise him. Sir R. L'Estr.

When Commended, examine impartially your own Deserts; and if you find not what is said, note that Tongue for the Instrument
of

of Flattery. Know thyself, said *Bias*; so shall no Flatterer deceive thee.

Many take less Care of their *Conscience*, than their *Reputation*. The Religious Man fears, the Man of Honour scorns, to do an ill Action.

Satisfaction can no-where be placed but in a just Sense of our own Integrity, without Regard to the Opinion of Others. *Tat.*

Reputation is often got without Merit, and lost without Crime.

It is said of *Agricola*, that he never Gloried in any Thing he did; but as an Agent, referred the good Success of his Fortune to the Person that employ'd him; and so by his Discretion and Modesty freed himself from Envy, and lost no Part of his deserved Praise.

A flattering Companion is a dangerous Enemy.

By endeavouring to purchase the Reputation of being Witty, Men often lose the Advantage of being thought Wise.

It is a Thing exceeding rare to distinguish Virtue, and Fortune; the most Impious, if Prosperous, are always applauded; the
R most

most Virtuous, if Unprosperous, are sure to be despised. *Spec.*

There is no such Flatterer, as is a Man's Self; and there is no such Remedy against Flattery of a Man's Self, as the Liberty of a Friend. *Ld. Bacon.*

He that Reviles me, (it may be) calls me Fool; but he that Flatters me, if I take not Heed, will make me one.

I frequent the Company more of those who find Fault with me, says *Montaigne*, than those that Flatter me; and am more proud of a Conquest gained over my Self, when I submit to the Force of my Adversary's Reason, than I am pleased with a Victory obtained over him by Reason of his Weakness.

There are no Snares so Dangerous as those that are laid for us under the Name of good Offices. The *Greeks* said, That Flatterers never lift a Man up, but as the *Eagle* does the *Tortoise*, to get something by his Fall.

Affected or excessive Compliments either come from Persons that make it their Business to deceive, or those that are easy to be imposed upon; and commonly such as suffer themselves to be baffled by Compliments, return the same Coin.

The

The Philosopher *Bias*, being ask'd, What Animal he thought the most hurtful? reply'd, That of wild Creatures, a *Tyrant*; and of tame ones, a *Flatterer*.

Men of mean Qualities shew but little Favour to great Virtues; a lofty Wisdom offends an ordinary Reason.

Superiority in Virtue is the most unpardonable Provocation that can be given to a base Mind: Innocence is too amiable to be beheld without Hatred; and it is a secret Acknowledgment of Merit which the Wicked are betray'd into, when they pursue good Men with Violence. This Behaviour visibly proceeds from a Consciousness in them, that other Peoples Virtue upbraids their own Want of it. *Englishm.*

It was said of the good Emperor *Severus*, as well as of *Augustus*, That he should never have been born, or that he never should have died.

King *Alphonsus* was wont to say, That his dead Counsellors, meaning his Books, were to him far better than the Living; for they, without Flattery or Fear, presented to him Truth.

A moderate Commendation passes now for a Libel; cold and scanty Praises go for Detraction. *Sir R. L'Estr.*

How Satirical is that Praise, which commends a Man for Virtues, that all the World knows he has not! Excessive Praises excite Curiosity, and incite to Envy; so that if Merit answer not the Value that is set upon it, (as it commonly happens) general Opinion revolts from the Impostor, and makes the Flatterer and Flattered both Ridiculous.

There is this Good in Commendation, that it helps to confirm Men in the Practice of Virtue. No Obligation can be of more Force, than to render to eminent Virtue its due Merits.

The Character of the Person who commends you, is to be consider'd, before you set a Value upon his Esteem. The wise Man applauds him whom he thinks most Virtuous; the rest of the World him who is most Wealthy. *Spec.*

It is better, said *Antisthenes*, to fall among Crows, than Flatterers; for those only devour the Dead, these the Living.

When the *Athenians* pulled down the Statues of *Demetrius Phalereus*; They cannot,

not, *said he*, deprive me of those Virtues that caused them to be erected.

'Tis very strange, that no Estimate is made of any Creature, except our Selves, but by its proper Qualities. He has a *magnificent House, so many Thousand Pounds a Year*, is the common Way of estimating Men, tho' these Things are only *about them*, not *in them*, and make no Part of their Character. *Mont.*

It was elegantly said in a Letter to Card. *Richlieu*, — My Lord, As there was heretofore a Valiant Man who could not receive any Wounds, but on the Scars of those he had already receiv'd; so you cannot be praised, but by Repetitions; seeing that Truth, which has its Bounds, has said for you, whatever Falshood, which knows none, has invented for Others.

A Man's Praises have very musical and charming Accents in another Man's Mouth, but are flat and untunable in his own. 'Tis Arrogance to take that to our Selves, which another has the sole Property of Bestowing.

Pythagoras used to say, That those that Reproved us, were greater Friends to us, than those that Flatter'd us. And another *Philosopher*, That to become a Happy Man,

one must have either Faithful Friends, or Severe Enemies.

Fortune and Futurity are not to be guessed at; and Fame does not always stand upon Desert and Judgment. *M. Aurel.*

Flatter not, nor be thou Flattered. Follow the Dictates of your Reason, and you are safe.

Felicity consists not in having the Applause of the People at one's Entrance; for that is an Advantage, which all that Enter, have: The Difficulty is, to have the same Applause at one's *Exit*.

A Death-bed Flattery is the worst of Treacheries. There are certain Decencies of Form and Civility, 'tis true, that purely regard Matter of Conversation and good Manners; and these Respects ought to be preserved: But Ceremonies of Mode and Compliment are mightily out of Season, when Life and Salvation come to be at Stake. *Sir R. L'Estr.*

Honours, Monuments, and all the Works of Vanity and Ambition, are demolish'd and destroyed by Time; but the *Reputation of Wisdom* is Venerable to Posterity. *Sen.*

Of WEALTH, LUXURY, and the Pursuit
of PLEASURES.

NOTHING can be more Inglorious,
than a Gentleman only by Name;
whose Soul is Ignorant, and Life Immortal.
Spec.

Wisdom is better without an Inheritance,
than an Inheritance without Wisdom.

He that gets an Estate, will keep it better
than he that finds it.

Riches cannot purchase worthy Endow-
ments; they make us neither more Wise,
nor more Healthy. None but Intellectual
Possessions are what we can properly call
our own. *Spec.*

Some People are nothing else but Money,
Pride, and Pleasure: These Three Things
ingross their Thoughts, and take up the
whole Soul of them. *Collier.*

There is more Money idly spent to be
laugh'd at, than for any One Thing in the
World, tho' the Purchasers do not think so.
M. of Hal.

To

To keep a full Table, is a Way to extend one's Acquaintance, but no sure one to procure Friends. Feasting makes no Friendship.

There is not in the World a surer Sign of a little Soul, than the striving to gain Respect by such despicable Means as Dress and rich Cloaths: None will depend on these Ornaments but they who have no other. *Charron.*

A fine Coat is but a Livery, when the Person who wears it discovers no higher Sense than that of a Footman. *Spec.*

All worldly Pleasure is correspondent to a like Measure of Anxiety. *Osb.*

He that will sacrifice his Liberty to his Palate, and convey over his Person for Superfluities, is a Slave of his own making, and deserves to be used accordingly. *Collier.*

A great *Fortune* in the Hands of a Fool, is a great *Misfortune*. The more Riches a Fool has, the greater Fool he is.

Riches lavishly spent, breed Grief to our Heart, Sorrow to our Friends, and Misery to our Heirs.

Not to desire Pleasures, is equivalent to the Enjoyment of them. I see no greater
Pleasure

Pleasure in this World, said *Tertullian*, than the Contempt of Pleasure.

It is remarkable, that among those that place their Happiness in Sense, they are the most Miserable that seem to be the Happiest.
Sen.

Wisdom pities those that the World admire.

How despicable is his Condition, who is above Necessity, and yet shall resign his Reason and his Integrity to purchase Superfluities! *Tat.*

The Luxurious live to eat and drink, but the Wise and Temperate eat and drink to live. *Plut.*

Cookery is now become so mysterious a Trade, that the Kitchen has almost as many Intricacies as the Schools. To keep the Kitchen always hot, is the Way to set the House on Fire. *Gent. Cal.*

Those who live Magnificently, for the most Part, are the real Poor; they endeavour to get Money on all Hands with Disquiet and Trouble, to maintain the Pleasures of Others. *St. Evr.*

Amongst the ancient *Romans* there was a Law kept inviolably, That no Man should
make

make a public Feast, except he had before provided for all the Poor of his Neighbourhood.

The more Servants a Man keeps, the more Spies he has upon him. That any Man should make Work for so many, or rather keep them from Work, to make up a *Train*, has a Levity and Luxury in it very Surprising. *Pen.*

Democritus laughed at the whole World, but at nothing more in it, than Peoples eager Pursuit of Riches and Honour.

Vice is covered by Wealth, and Virtue by Poverty. • *Spec.*

'Tis more Honourable not to have, and yet deserve, than to have, and not deserve.

The little Value Providence sets on Riches, is seen by the Persons on whom they are generally bestowed. *Tat.*

Pleasures, says *Aristotle*, are corruptive of Principles. Reason is very troublesome to those Men who resolve to live like Brutes.

He that's violent in the Pursuit of Pleasure, won't stick to turn Villain for the Purchase. *M. Aurel.*

The

The fine Gentlemen of this Age are distinguished for their Pride, Luxury, and Hardness of Heart; they are utter Strangers to Compassion and Humanity. *Spec.*

The *Man of Pleasure*, as the Phrase is, is the most ridiculous of all Beings: He travels, indeed, with his Ribband, Plume, and Bells; his *Dress*, and his *Music*; but through a toilsome and beaten Road; and every Day nauseously repeats the same Tract. *Dr. Young.*

He that abounds in Riches, good Chear, Dogs, Horses, Equipages, Fools, and Flatterers, *must certainly be a Great Man.* *Bruyere.*

Pray, What were you made for? (says the Emperor *Aurelius*) For your Pleasures? Common Sense won't bear so scandalous an Answer.

The little Soul that converses no higher than the Looking-glass, and a Fantastic Dress, may help to make up the Shew of the World; but must not be reckon'd among the rational Inhabitants of it.

Excess in Apparel is a costly Folly; the very Trimmings would cloathe all the Naked.

How

How wretched is it to consider the Care and Cost laid out upon Luxury and Shew; and the general Neglect of those shining Habits of the Mind, which should set us off in real and solid Excellencies! When Pleasure is Predominant, all Virtues of Course are excluded.

The Memory of good and worthy Actions gives a quicker Relish to the Soul, than ever it could possibly take in the highest Enjoyments of Youth. *Spec.*

If Sensuality were Pleasure, Beasts are happier than Men: But human Felicity is lodged in the Soul, not in the Flesh.

Nature hath cut off the Cost and luxurious Impertinences of our Affections, in Food, Raiment, and the like; in being contented, that her Necessities should be cheaply supplied.

He that liveth in Pleasure, is dead while he liveth; but he that resisteth Pleasures, crowneth his Life.

Let Pleasures be never so Innocent, the Excess is always Criminal. *St. Evr.*

The possessing of Abundance is very far from giving us the Quiet that there is in not desiring them.

Who

Who can help reflecting on those whose Tables are daily spread to the second and third Courses, which kill many with Surfeits, whilst as many starve at their Gates with Famine? *F. Parsf.*

He hath Riches sufficient, who hath enough to be Charitable. *Sir T. Brown.*

The Necessities of the Body are the proper Measure of our Care for the Things of this Life; but if once we leave this Rule, and exceed those Necessities, then are we carried into all the Extravagancies in the World. *Epiet.*

Pleasures unduly taken enervate the Soul, make Fools of the Wise, and Cowards of the Brave. A Libertine Life is not a Life of Liberty.

There cannot be a more ridiculous Folly, than to spend high, in Confidence of Reversions, and distant Expectations. *Char.*

The Voluptuous consumes his Wealth, the Miser hides it. 'Tis the wise Man only that uses it, and to good Purposes.

It was a fine Answer of *Diogenes*, who, being asked in Mockery, Why Philosophers were the Followers of rich Men, and not rich Men of Philosophers; reply'd, Because
S the

the one knew what they had need of, and the other did not.

Tho' Want is the Scorn of every wealthy Fool; an innocent Poverty is yet preferable to all the guilty Affluence the World can offer. *Tat.*

Aristotle wondered at nothing more than at this, That they were thought Richer that had Superfluous Things, than they who had what were Profitable and Necessary.

From the Manner of Mens bearing their Condition, we often pity the Prosperous, and admire the Unfortunate. *Spec.*

So stupid and brutish, so worthless and scandalous, are too many seen in this degenerate Age, that Grandeur and Equipage are looked upon as more indispensable than Charity; and those Creatures, which contribute merely to our Pomp, or our Diversion, are more tenderly and sumptuously maintained, than such as are in Necessity among our Selves. *F. Pars.*

Those Persons, says *Tacitus*, are under a mighty Error, who know not how to distinguish between Liberality and Luxury. Abundance of Men know how to Squander, that do not know how to Give,

It is a general Observation, that the greatest Pride and Affectation in *Apparel*, are lodged with Persons of the most substantial *Ignorance*. The best Way of distinguishing is by the *Qualities of the Mind*. *Gent. Lib.*

Caligula made himself Ridiculous by the Softness and Fantasticalness of his Habit; and *Augustus* was as much admired for the Modesty and Gravity of his.

We are come to such an extraordinary Pitch of *Politeness*, that the Affectation of being Gay and in *Fashion*, has very near taken from us our *good Sense*, and our *Religion*. *Gent. Lib.*

The *Vain* is the most distinguish'd Son of Folly. In what does this Man lay out the Faculties of an Immortal Soul? That Time, on which depends Eternity? That Estate, which, well disposed of, might in some Measure purchase Heaven? What is his serious Labour, subtle Machination, ardent Desire, and reigning Ambition? — *To be seen*. This ridiculous, but true Answer, renders all grave Censure almost Superfluous. *Dr. Young.*

What if a Body might have all the Pleasures in the World for the Asking? Who

S 2

would

would so Unman himself, as, by accepting of them, to desert his Soul, and become a perpetual Slave to his Senses? *Seneca.*

The Delicacies of Entertainments, the Charms of Music, the Divertisement of the Theatre, the Magnificence of Courts, nor the most shining Assemblies can give full Satisfaction to any wise Man. *St. Evr.*

All worldly Happiness consists in Opinion.

There are too many of that unthinking Temper of Mind, which troubles itself with nothing that is serious and weighty, but account Life a Pastime, and seek nothing above Recreation, never reflecting where all this will end at last. *F. Parf.*

The Temperate Man's Pleasures are durable, because they are Regular; and all his Life is calm and serene, because it is Innocent.

Pleasures, while they flatter a Man, sting him to Death.

A Felicity that costs Pains, gives double Content. *Gracian.*

Aristippus said, he liked no Pleasure but that which concerned a Man's true Happiness. The

The *Grecians* and *Romans* had in Detestation the very Name of *Philoxenus*, for his filthy Wish of a Crane's Neck, for the Pleasure he took in Eating.

Men may Surfeit with too much, as well as Starve with too little.

Those who make no other Use of Life than to Gormandize, never employ their Faculties: Their Reasoning is Idle, and their Understanding lies Fallow: Hence it is our *Great Folks* in these Days surpass other People only in glutting their Appetites; and are as poor in Knowledge, as they are rich in Estates. *Gracian*.

What is a Man the worse for the last Year's plain Diet; or what now the better for the last great Feast? What's a Voluptuous Dinner, and the frothy Vanity of Discourse that commonly attends these pompous Entertainments? What is it but a Mortification to a Man of Sense and Virtue, to spend his Time among such People? Sir R. L'Estr.

The Sumptuous Side-board, to an ingenuous Eye, has more the Air of an *Allar*, than a *Table*.

The *Egyptians* at their Feasts, to prevent Excesses, set a *Skeleton* before their Guests,

with this *Motto*, Remember ye must be shortly such. *Plut.*

He that looks into the Offices of the Luxurious, and sees the Troops of Servants Sweating and hurrying up and down, the Massacre of Beasts and Fowl, and every thing afloat in the richest Wine, cannot but wonder at so horrible a Profusion for the Guts of one Family. *Bona.*

Pleasures do but weaken our Minds, and send us for our Support to *Fortune*, who gives us Money only as the Wages of Slavery. *Sen.*

How ridiculous a Sight is a vain young Gallant, that bristles with his Plumes, and shakes his giddy Head, and to no other Purpose, but to get Possession of a Mistress, as very a Trifle as Himself! *Dr. Ful.*

Some so affect to be Singular, and to be known by their Vices, that they seek out Novelty in Wickedness, and glory in a bad Reputation: Or (as *Tacitus* observes) find an exquisite Pleasure, even in the Grandeur of Infamy.

No good Man was ever inwardly troubled for the Omission of any Pleasure; from whence it follows, that Pleasures, strictly speaking,

Speaking, are neither profitable nor good,
M. Aurel.

The Tempers of some are so Solid, and their Constitutions so Sedentary, that they cannot relish Activity, or rough Exercise; their very Diversions are in a Manner Contemplative, and bent on Speculation; therefore they require Amusements of a more refined Nature.

There is but One solid Pleasure in Life, and that is our Duty. How miserable then, how unwise, how unpardonable are They, who make that One a Pain! *Dr. Young.*

All the Treasures of the Earth are not to be compared to the least Virtue of the Soul.
Socrates.

A wicked Man can never be Happy, tho' he had the Riches of *Crasus*, the Empire of *Cyrus*, and the Glory of *Alexander*. Wealth and Honours can never cure a wounded Conscience.

The Consideration of the Dignity and Excellence of our Nature plainly informs us, how mean and unworthy it is, to dissolve in Luxury, Softness, and Effeminacy; and how becoming it is, on the other hand, to lead a Life of Frugality, Temperance, and Sobriety. *Cicero.*

Some

Some by Wit may get Wealth, but none by Wealth can purchase Wit.

A good Man will love Himself too well to lose, and his Neighbour also to win, an Estate by Gaming. Love of Gaming corrupts the best Principles in the World.

Gaming, like a Quicksand, swallows up a Man in a Moment. Our Follies and Vices help one another, and blind the *Bubble* at the same Time that they make the *Sharper* quick-sighted.

Among many other Evils that attend Gaming, are these, *Loss of Time*; *Loss of Reputation*; *Loss of Health*; *Loss of Fortune*; *Loss of Temper*; *Ruin of Families*; *Defrauding of Creditors*; and, what is often the Effect of it, the *Loss of Life itself*.

Riches are gotten with Pain, kept with Care, and lost with Grief. The Cares of Riches lie heavier upon a good Man, than the Inconveniencies of an honest Poverty. Sir R. L'Estr.

Our Pleasures, for the most part, are short, false, and deceitful; and, like Drunkenness, revenge the jolly Madness of One Hour, with the sad Repentance of Many.

Is there no better Employment for People than Luxury? What did they before they

they fell into these Methods? Let Pride pay, and Excess be well Excised; and if that will not cure, it will however help to keep the Kingdom. *Pen.*

There is no Remark more common among the ancient Historians, than that when the State was corrupted with Avarice and Luxury, it was in Danger of being Betray'd or Sold.

Tho' Prudence may oblige a Man to secure a Competency, yet never was any One by right Reason induced to seek Superfluities.

What is the Difference, in Effect, betwixt *Old Men* and *Children*, but that the One deals in *Paintings* and *Statues*, and the Other in *Babies*? So that we ourselves are only the more Expensive Fools. *Sen.*

The Ingenious M. *Pascal* kept always in Mind this Maxim, *Avoid Pleasure and Superfluity.*

If they who affect an outward Shew, knew how many deride their trivial Taste, they would be ashamed of themselves, and grow wiser; and bestow their Superfluities in helping the Needy, and befriending the Neglected. *Spec.*

Richness

Richness of Dress contributes nothing to a Man of Sense, but rather makes his Sense inquired into. The more the Body is set off, the Mind appears the less.

Those Men who destroy a healthful Constitution of Body by Intemperance, and an irregular Life, do as manifestly kill themselves, as those who hang, or poison, or drown themselves. Dn. Sherl.

Recreations, moderately used, are profitable to the Body for Health, to the Mind for Refreshment: But it is a Note of a vain Mind, to be running after every garish Pomp or Shew.

How refined is the Modern *Taste*! when the useful *Drama* is ill relish'd, and nothing can Entertain like *Farce* and *Pantomime*; and the more solid and lasting Pleasure of the Ear forsaken, for that of the Eye, which is vain and transitory.

It is seen to the Terror of Wisdom, that from a large Estate are fetched all Virtues: A Man in such Possession shall be Honest, Wise, Valiant, Learned: The Strength of his Ability is not from his Wit, but his Revenue; which is a Conspiracy between Ignorance and Adulation, to confound Knowledge.

The

The greatest Pleasure Wealth can afford us, is that of doing Good. 'Tis a happy Thing when a Man's Pleasure is also his Perfection.

All Men of Estates are, in Effect, but Trustees for the Benefit of the Distressed; and will be so reckon'd, when they are to give an Account. *Bona.*

They that are Lovers of Pleasures, look upon all Discourse of Religion as Canting. Eating and Drinking, and vain Mirth, News, and Play, and the like, are their constant Entertainment; who know no other Pleasures than what their Five Senses furnish them with. *F. Parsf.*

It is an Insolence natural to the Wealthy, to affix, as much as in them lies, the Character of a Man to his Circumstances. Take away, said *Lactantius*, Pride and Boasting from rich Men, and there will be no Difference between a poor Man and a rich.

A mean Estate is not to be Contemned, nor the Rich that is Foolish, to be had in Admiration.

The Possession of Riches cannot give a Man a Title to Greatness, because it is looked upon as a Greatness of Mind to contemn those Gifts of Fortune, and to be above the Desire of them. In

In the flourishing Commonwealths of *Greece* and *Rome*, it was either some brave Action against the Enemy, or eminent Justice, Virtue, or Ability, that raised one Man above another; Wealth had no Share in it.

Cast an Eye into the gay World, what see we, for the most part, but a Set of querulous, emaciated, fluttering, fantastical Beings, worn out in the keen Pursuit of Pleasure; Creatures that *know, own, condemn, deplore*, yet still pursue, their own Infelicity? The decay'd *Monuments* of Error! The thin *Remains* of what is called Delight! *Dr. Young.*

He only is worthy of Esteem, that knows what is Just and Honest, and dares do it; that is Master of his own Passions, and scorns to be a Slave to another's: Such an one, in the lowest Poverty, is a far better Man, and merits more Respect, than those gay *Things*, who owe all their Greatness and Reputation to their Rentals and Revenues. *Dr. Ful.*

When we pity those that endure Sickness and Distress, or any other Temporal Afflictions; let us remember, how much worse it is with the prosperous and gay Sinner; with them who are given over to a Reprobate Sense,

Sense, and are cut off in the Midst of their Wickedness. *F. Parf.*

We admire no Man for enjoying all Bodily Pleasures to the full ; this may create him Envy, but not Esteem : Whereas Wisdom and Prudence, true Piety and Virtue, and all the Offices of Humanity, Charity, and Friendship, have the Praise and Commendation, even of those who will not imitate them. The Wise and Good will be ever Loved and Honour'd, as the Glory of Human Nature. *Dn. Sherl.*

Of all the Things this World affords us, the Possession and Enjoyment of Wisdom alone is Immortal. A strict Adherence to Virtue, and a well-regulated Life, renders our Pleasures more solid and lasting.

If we apply ourselves seriously to Wisdom, we shall never live without true Pleasure, but learn to be pleas'd with every Thing : We shall be pleas'd so far with Wealth, as it makes us Beneficial to others ; with Poverty, for not having much to care for ; and with Obscurity, for being unenvied. *Plut.*

The *Great* are under as much Difficulty to expend with Pleasure, as the *Mean* to labour with Success. *Dr. Young.*

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There

There is a sweet Pleasure in *Contemplation*: All others grow flat and insipid upon frequent Use; and when a Man hath run through a Set of Vanities, in the Declension of his Age he knows not what to do with himself, if he cannot *Think*. Sir T. P. Blount.

Religion is so far from barring Men any innocent Pleasure, or Comfort of Human Life, that it purifies the Pleasures of it, and renders them more grateful and generous; and besides this, it brings mighty Pleasures of its own, those of a glorious Hope, a serene Mind, a calm and undisturbed Conscience, which do far outrelish the most studied and artificial Luxuries. Dn. Sberl.

There needs no Train of Servants, no Pomp or Equipage, to make good our Passage to Heaven; but the Graces of an honest Mind will serve us upon the Way, and make us Happy at our Journey's End. Sen.

Of WOMEN, LOVE, and MARRIAGE.

THE utmost of a Woman's Character is contained in Domestic Life ; first, her Piety towards God, and next in the Duties of a Daughter, a Wife, a Mother, and a Sister. *Spec.*

A prudent Woman is in the same Class of Honour as a wise Man. *Tat.*

Nothing can atone for the want of Modesty and Innocence ; without which Beauty is Ungraceful, and Quality Contemptible. *Spec.*

The Liberality of Nature in the Person, is frequently attended with a Deficiency in the Understanding.

A Man's best Fortune, or worst, is a Wife.

Love cannot long be Concealed where it is, nor Dissembled where it is not. *Roche.*

The best Dowry to advance the Marriage of a young Lady, is when she has in her Countenance, Mildness ; in her Speech,

Wisdom; in her Behaviour, Modesty; and in her Life, Virtue. *Fenton's Epist.*

A good Wife (says *Solomon*) is a good Portion; and there is nothing of so much Worth as a Mind well Instructed.

Better is a Portion *in* a Wife, than *with* a Wife.

Many of the Misfortunes in Families arise from the trifling Way the Women have in spending their Time, and gratifying only their Eyes and Ears, instead of their Reason and Understanding. *Tat.*

A Lady who is tender of her Reputation, would not be pleas'd to hear herself applauded for her great Skill in Music and Dancing, *Sallust*, speaking of *Sempronia*, a Woman of great Quality, but of a most abandon'd Character; observes, that she sung and danc'd with more Art and Grace, than became a Virtuous Woman.

There is nothing that wears out a fine Face like the Vigils of the Card-table, and those cutting Passions which naturally attend them. Haggard Looks, and pale Complexions, are the natural Indications of a Female Gamester. *Addison.*

The

The plainer the Dress, with greater Lustre does Beauty appear. Virtue is the greatest Ornament, and good Sense the best Equipage. M. of *Hal.*

When a Woman is once taken with her *Drapery*, Religion is commonly laid aside, or used more out of Custom, than Devotion: When her governing Passions lie this Way, Charity is disabled, and Justice is overlook'd; and she is lost to all the noble Purposes of Life. *Collier.*

It is always to be understood, That a Lady takes all you detract from the rest of her Sex, to be a Gift to her. *Tat.*

Beauty, too much expos'd, hath greater Disadvantage than Plainness.

Lovers complain of their *Hearts*, when the Distemper is in their *Heads*.

It is a shrewd Remark, that Love and Pride stock *Bedlam*.

Love is of the Nature of a Burning-glass, which, kept still in One Place, fireth; changed often, it doth nothing. Sir J. *Suckl.*

Mutual Desire, says *Plutarch*, is natural between different Sexes; but as for that

impetuous Concupiscence, that hurries Persons away with so much Precipitation and Fury, 'tis not properly called Love: For *Love* that is entertained in a truly generous Breast, by Means of Friendship, terminates in Virtue.

A Woman had need be perfectly provided of Virtue, to repair the Ruins of her Beauty. *Spec.*

How vain are such who are desirous of Life, yet would avoid old Age; as if it were a Reproach to look Old! Tell a Woman of her Age, and perhaps you make her as deeply Blush, as if you accused her of Incontinency. *Sir R. L'Estr.*

An inviolable Fidelity, good Humour, and Complacency of Temper in a Wife, outlive all the Charms of a fine Face, and make the Decays of it invisible. *Tat.*

Some have said, that Marriage fills the Earth, and Virginity Heaven: But Others have well answered, How should Heaven be full, if the Earth were empty?

Women can sooner forgive great Indiscretions, than small Infidelities. *Roche.*

It is seldom seen, that beautiful Persons are otherwise of great Virtue. *Ld. Bacon.*

Howsoever

Howsoever a lewd Woman may please a Man for a Time, he will hate her in the End, and she will study to destroy him. Sir *W. Ral.*

A Woman of great Spirit, and little Understanding, exposes herself to Derision and Reproach, and is despised where-ever she appears. *Tat.*

Marriage is like a Sea Voyage; he that enters into the Ship, must look to meet with Storms and Tempests.

There are such perverse Creatures that fall to some Mens Lots, with whom it requires more than common Proficiency in Philosophy to be able to live. What charming Companions for Life are such Women! *Spec.*

Alcibiades, being astonish'd at *Socrates's* Patience, ask'd him, How he could endure the perpetual Scolding of his Wife? *Why*, said he, *as those do who are accustomed to the ordinary Noise of Wheels to draw Water.*

He that contemns a *Shrew* to the Degree of not descending to *Word* it with her, does worse than *Beat* her. Sir *R. L'Estr.*

A certain bold Woman came to *Gratian* the Emperor, and with much Clamour complained

complained to him of her Husband: To whom the Emperor mildly said, Woman, what are these Things to me? Yes, said she; for he hath also spoken many Things against thy Majesty: To which he then said, Woman, and what is that to thee?

There is an old Sarcastical Saying concerning the *Italian Women*, That they are *Magpies* at the Door, *Sirens* in the Window, *Saints* in the Church, and *Devils* in the House.

He who, to Worth in Woman over-trusting, Lets her Will rule, — if Evil thence ensue, She first his weak Indulgence will accuse. *Milton's Par. L.*

There are two Sorts of Persons which are not to be Comforted; A Rich Man, when he finds himself Dying; and a Beauty, when she finds her Charms fading.

Solid Love, whose Root is Virtue, can no more die, than Virtue itself. *Eras.*

A Courtezan taking Notice to Gelon King of *Syracuse*, that he had an ill Breath; he ask'd his Wife, Why she did not tell him of it? I thought, said she, that all Mens Breath were alike.

Without

Without Constancy there is neither Love, Friendship, or Virtue, in the World.

The Reputation of a *Statesman*, the Credit of a *Merchant*, and the Modesty of a *Woman*, prevail more than their Power, Riches, or Beauty.

Sophocles, being ask'd, What Harm he would wish to his Enemy? answer'd, That he might Love where he was not Liked.

He who marries a Woman he could never Love, will, 'tis to be feared, love a Woman he never Married.

It was a pleasant Put-off of a Droll, when One told him, he had gotten a very plain Woman to his Wife: Yes, said he, I know I have, but I am now drinking to make her Handsome.

In reading Romances, Women (who are mostly addicted this Way) do not only learn the Evil they should be ignorant of, but also the most delicate Ways of committing it. *Spec.*

As the Poets represented the *Graces* under the Figures of Women, so the *Furies* too. Let a Woman be deck'd with all the Embellishments of Art, and Care of Nature; yet if Boldness be to be read in her Face,
it

it blots all the Lines of Beauty. *Lady's Cal.*

There scarce was ever any such Thing under the Sun, as an *Inconsolable Widow*: Grief is no incurable Disease; but Time, Patience, and a little Philosophy, with the Help of Human Frailty and Address, will do the Business. *Sir R. L'Estr.*

A Woman's bragging of her Virtue, looks as if it cost her so much Pains to get the better of her Self, that the Inferences are very Ridiculous. *M. of Hal.*

He who gets a good Husband for his Daughter, hath gained a Son; and he who meets with a bad one, hath lost a Daughter.

In all the Characters we read of excellent Women, there is not a more illustrious Instance of filial Piety, than in the Story of *Cimonus*, who being cast into Prison, and there adjudged to be starved to Death, his Daughter *Xantippe* fed him through the Iron Grate with the Milk of her own Breasts.

Themistocles, being asked, How he would marry his Daughter; whether to One of Small Fortune, but Honest; or to One that was Rich, but of an ill Reputation; *made Answer,*

Answer, I had rather have a Man without an Estate, than have an Estate without a Man.

When, after having dined too well, a Husband is received at Home without a Storm, or a reproachful Look, the Wine will naturally work out all in Kindness, which a Wife should encourage, let it be wrapt up in never so much Impertinence. M. of *Hal*.

'Tis no Compliment to the *Ladies*, to affect their Manners, and be *Effeminate*. Our Sense, Language, and Style, as well as our Voice and Person, should have something by which our Sex is distinguished. E. of *Shaftsb*.

When Sacrifices were offered to *Juno*, who presided over Marriages, the *Gall* of the Victim was thrown behind the Altar, to shew, that *No such Thing* ought to be among *Married Persons*.

The *Lacedemonians* prohibited any but Common Women to wear gay and sumptuous Cloaths: This was look'd upon as the Mark to distinguish such infamous People by; but the Ladies of Reputation desired to be known by their Modesty, and shining Virtues.

Though

216 Of WOMEN, LOVE, and MARRIAGE.

Though *Solomon's* Description of a wife and good Woman may be thought too Mean and Mechanical for this refined Generation; yet certain it is, that the Business of a Family is the most Profitable and the most Honourable Study they can employ themselves in. *Charron.*

The surest Way of Governing, both a Private Family, and a Kingdom, is for a Husband, and a Prince, to yield at certain Times something of their Prerogative.

Women should be acquainted, that no Beauty hath any Charms, but the inward one of the Mind; and that a Gracefulness in their Manners is much more engaging than that of their Person: That Meekness and Modesty are the true and lasting Ornaments: For she that has these, is qualified as she ought to be for the Management of a Family, for the Educating of Children, for an Affection to her Husband, and submitting to a prudent Way of Living. These only are the Charms that render Wives Amiable, and give them the best Title to our Respect. *Epiſt.*

Of TRUTH, ERROR, and
DISSIMULATION.

THERE is nothing so delightful, says *Plato*, as the Hearing or the Speaking of Truth: For this Reason there is no Conversation so agreeable as that of the Man of Integrity, who hears without any Design to betray, and speaks without any Intention to deceive.

Truth is always consistent with itself, and needs nothing to help it out; it is always near at hand, and sits upon our Lips, and is ready to drop out before we are aware; whereas a Lye is troublesome, and sets a Man's Invention upon the Rack, and one Trick needs a great many more to make it good. *Abp. Til.*

Tricks and Treachery are the Practice of Fools, that have not Sense enough to be Honest.

Plain Truth must have plain Words; she is Innocent, and accounts it no Shame to be seen Naked: Whereas the Hypocrite or Double-dealer shelters and hides himself in Ambiguities and Reserves. *Bona.*

U

Hypocrysy

Hypocrisy is a Sort of Homage which Vice pays to Virtue. *Rocheſ.*

Nothing appears ſo low and mean as Lying and Diffimulation; and it is obſervable, that only weak Animals endeavour to ſupply by Craft the Defects of Strength, which Nature has not given them.

He that deceives his Neighbour with Lyes is unjuſt to him, and cheats him of the Truth to which he has a natural Right. *M. Aurel.*

Truth may be expreſſed without Art or Affectation; but a Lye ſtands in need of both.

He that ſpeaks what he ſhould not, bears what he would not.

To deny the good Things that are in us, is the deepeſt Diffimulation. *Ariſtot.*

Truth is born with us; and we muſt do Violence to Nature, to ſhake off our Veracity. *St. Evr.*

Virtue ſcorns a Lye for its Cover; and Truth needs no Orator.

There never was a Hypocrite ſo Diſguiſed, but he had ſome Mark or other yet to be known by. *Sir R. L'Eſtr.*

Truth

Truth and Falshood, like the Iron and Clay in *Nebuchadnezzar's* Image, may cleave, but they will not incorporate. *Ld. Bacon.*

A Lyar is a Hector towards God, and a Coward towards Men.

An Honest Man is believed without an Oath; for his Reputation swears for him. *Xenocrates* was a Man of that Truth and Fidelity, that the *Athenians* gave him alone this Privilege, *That his Evidence should be Lawful without Swearing.* And it is said of *Fabricius*, That a Man might as well attempt to turn the Sun out of its Course, as bring him to do a base or a dishonest Action.

Sincerity of Heart, and Integrity of Life, are the great and indispensable Ornaments of Human Nature.

Such was the ingenuous Simplicity of the Primitive Christians; they look'd upon it as a Disparagement to be put to their Oaths, thinking it sufficient for a good Man to give this Assurance of his Truth, *I speak truly.* They counted it an impious Thing even to dissemble the Truth, and scorn'd to live upon such base Terms to be beholden to Hypocrisy for their Lives.

It is common for Men, governed by Human Reason, to invent various

Exceptions, to elude the Force of Verity. Nothing can be more despicable and base, than for a Man to speak contrary to his own Knowledge and Sense of Things.

Truth in every Thing is still the same, and, like its Great Author, can be but One; and the Sentence of Reason stands as firm as the Foundation of the Earth. Reason is ever allied to Truth.

When a Man hath forfeited the Reputation of his Integrity, he is set fast, and nothing will then serve his Turn, neither Truth nor Falshood. *Spec.*

There are Lying Looks, as well as Lying Words; Dissembling Smiles, Deceiving Signs, and even a Lying Silence.

That Kind of Deceit which is cunningly laid, and smoothly carried on, under a Disguise of Friendship, is of all other the most Impious and Detestable.

Not to intend what thou Speakest, is to give thine Heart the Lye with thy Tongue; not to perform what thou Promisest, is to give thy Tongue the Lye with thine Actions.

A Man who is *rightly Honest*, looks not to what he *might* do, but to what he *should*: He wears always the same Countenance; speaks

speaks the Truth: His Cheeks are never stained with the Blushes of Recantation; nor does his Tongue falter to make good a Lye with the Secret Glosses of double or reserved Meaning. *Gent. Lib.*

There is a Kind of *Magic* in Truth, which forcibly carries the Mind along with it. Men readily embrace the Dictates of sincere Reason. *Turk. Sp.*

Aristotle lays it down for a Maxim, That a brave Man is clear in his Discourse, and keeps close to Truth. And *Plutarch* calls Lying, the Vice of a Slave.

The Banishment of Truth is the first Step towards the Corruption of Manners.

Nothing can be more unjust or ungenerous, than to play upon the Belief of a harmless Person; to make him suffer for his good Opinion, and fare the worse for thinking me an *Honest Man*.

They who can profess One Thing, and do another, without Change of Countenance, must have lost all Sense of Shame, Modesty, and Honour. *Englishm.*

It would be more obliging to say plainly, We can't do what is desired, than to Amuse

People with fair Words ; which often puts them upon false Measures.

Great Men must go and meet Truth, if they are desirous to know it ; for none will carry it to them.

There cannot be a greater Treachery, than first to raise a Confidence, and then deceive it. *Spec.*

Lying is a Thing that is ashamed of itself, and therefore may well be remitted to its own Convictions.

'Tis easy to tell a Lye, hard to tell *but* a Lye. One Lye requires many more to maintain it.

As nothing is more Daring than Truth, so there is nothing more Chearful than Innocence.

Hypocritical Piety is double Iniquity.

There is no Vice, that doth so cover a Man with Shame, as to be found False and Perfidious. *Ld. Bacon.*

Truth alone, without Eloquence, is sufficiently powerful and persuasive, and stands in need of no studied and artificial Practices to vindicate and recommend it.

Sincerity is, to speak as we think ; to do as we pretend and profess ; to perform and make

make good what we promise; and really to be what we would seem and appear to be.

Abp. *Til.*

A great Man, on a certain Affair, being ask'd by *Heliogabalus*, How he durst be so plain? Because, *said he*, I dare Die; I can but die, if I speak the Truth; and I must die, if I Flatter.

Denying a Fault, doubles it.

I had rather, *said Lucian*, please by telling Truth, than be Diverting in telling Tales; because, if I be not agreeable, I may be useful.

The most Deceitful, are most Suspectful.

We must not always speak all that we know, that were Folly; but what a Man says, should be what he Thinks, otherwise 'tis Knavery. All a Man can get by Lying and Dissembling, is, That he shall not be believed when he speaks Truth. *Montaigne.*

A Lyar is subject to Two Misfortunes; neither to Believe, nor to be Believed.

One Error is often the Mother of a Thousand. *Sir P. Sid.*

Sincerity ought not to degenerate into Simplicity, nor Wisdom into Artifice. Better is it to be respected as Wise, than feared as Crafty.

A

A double-minded Man is unstable in all his Ways.

All the seeming Family Endearment, Comfort, and Complacency, which we figure to our Selves at a Distance, what is it (too often!) but mutual Attacks on the Peace, Plots on the Riches, Hopes from the Sickness, and Joy from the Deaths, of each other? *Dr. Young.*

Did Men take as much Care to mend, as they do to conceal their Failings, they would both spare themselves that Trouble which Diffimulation puts them to; and gain, over and above, the Commendations they aspire to by their seeming Virtues. *Engl. Theoph.*

Deceit goes for false Coin, and the Deceiver for the Coiner, which is still worse. A Lye, like counterfeit Money, though a good Man may receive it, yet he ought not to pay it.

If Falshood, like Truth, had but One Face only, we should be upon better Terms; for we should then take the Contrary to what the Lyar says, for certain Truth. *Montaigne.*

An Hypocrite is under perpetual Constraint: And what a Torment must it be for

for a Man, always to appear Different from what he really is! *Charron*.

Lying is a Vice so very Infamous, that the greatest Lyars cannot bear it in other Men.

The *Egyptian* Princes were used to wear a Golden Chain beset with precious Stones, which they styled *Truth*, intimating *that* to be the most illustrious Ornament.

Since Speech is the great Gift that distinguishes Men from Beasts, how unworthy are they that falsify it! No Creature has deceitful Cries, except that Animal, bred on the Banks of *Nile*. 'Tis only Man that perverts the Use of his Voice.

Cunning borders very near upon *Knavery*: Wisdom never uses nor wants it.

Nothing is more noble, nothing more venerable, than Fidelity: Faithfulness and Truth are the most Sacred Excellencies and Endowments of the Human Mind. *Cicero*.

Truth is so great a Perfection, (says *Pythagoras*) that if GOD would render Himself visible to Men, He would choose *Light* for his *Body*, and *Truth* for his *Soul*.

MISCELLANIES.

NO one can be in a more unhappy Circumstance, than to have neither an Ability to give or to take Instruction. *Englishm.*

It is impossible to make People understand their *Ignorance*; for it requires Knowledge to perceive it, and therefore he that can perceive it, hath it not. *Bp. Tayl.*

There is a Sort of Oeconomy in Providence, that One shall excel, where Another is defective, in order to make Men more useful to each other, and mix them in Society. *Spec.*

Knowledge is the *Treasure*, but *Judgment* the *Treasurer*, of a wise Man.

Where the Senses, and their Perceptions, are vigorously employed, there the Intellectual Powers cease to act.

It is no Diminution to have been in the Wrong: Perfection is not the Attribute of Man. *Spec.*

The

The wise Heathens were glad to Immortalize any one serviceable Gift, and overlook all Imperfections in the Person who had it.
Tat.

A Man's Wisdom, Oeconomy, Good Sense, and Skill in human Life, if he be under Misfortune, are of little Use to him in the Disposition of any thing. *Spec.*

It is observed in the Course of worldly Things, that Mens Fortunes are oftener made by their Tongues, than by their Virtues; and more Mens Fortunes overthrown thereby, than by their Vices. *Sir W. Ral.*

Tho' Wit be lively and mantling, 'tis not often, that it carries a great Body with it.

'Tis a noble Science, to know one's Self well; and a noble Courage, to know how to yield.

There are Four good *Mothers*, of whom are often born Four unhappy *Daughters*: Truth begets Hatred, Prosperity Pride, Security Danger, and Familiarity Contempt.

Some will read over, or rather over-read a Book, with a View only to find Fault:
Like

Like venomous *Spiders*, extracting a poisonous Quality, where the industrious *Bees* sip out a sweet and profitable Juice.

Nature is limited, but Fancy is boundless.

Men, like Watches, are to be valued for their Goings.

It was a good Fancy of him that cut in One Stone Three Faces, a Child's, a young Man's, and an old Man's; admitting, as it were, no Difference, there being so short a Space of Time betwixt them. *Cardan.*

Frugality is good, if Liberality be joined with it.

It is sufficient, that every one in this Life do that well which belongs to his Calling.

There is no wise and good Man, that would change Persons and Conditions intirely with any Man in the World.

When a Man draws himself into a narrow Compass, Fortune has the least Mark at him.

The wisest of Men have their Follies, the best have their Failings, and the most Temperate have now-and-then their Excesses.

An Universal Applause is seldom less than two Thirds of a Scandal. Sir R. L'Estr.

In this pleasant and jocular Age, 'tis generally look'd upon as a far more genteel and fashionable Quality for a Man to be Witty, than Wise.

The best Way to secure Observance is, not to insist too violently upon it.

None are so Invincible as your half-witted People; who know just enough to excite their Pride, but not so much as to cure their Ignorance.

It is a true Rule, that a Man may mend his Faults with as little Labour as cover them. E. of Essex.

One proffering to shew *Themistocles* the Art of Memory; he answered, He had much rather he would teach him that of Forgetfulness.

A Man had better be poison'd in his Blood, than in his Principles.

There was a Soldier than vaunted before *Julius Caesar* of the Scars he had received on his Face: *Caesar*, knowing him to be a Coward, told him, You had best take heed next Time you run away, how you look back.

Wise Men mingle innocent Mirth with their Cares, as an Help either to forget them; or overcome them: But to be *Intemperate* for the Ease of one's Mind, is to cure Melancholy with Madness.

It is in all Things a profitable Wisdom, to know when we have done enough.

Frugality is a fair Fortune, and Industry a good Estate.

No Creatures in the whole World but Men, glory and triumph in the Destruction of their own Species. Man is the only jarring String that spoils the Concord of the whole Creation.

Some see the Errors and Follies of Mankind, and only make a Jest of them: They divert and entertain Themselves and Others, by a Comical Representation of a very Tragical Thing; as if no more were necessary to teach Men Truth and Virtue, than merely to expose Falshood and Vice.

Mutability is the Badge of Infirmary. It is seldom, that a Man continues to wish and design the same Thing two Days together: Now he is for Marrying; and by-and-by a Mistress is preferred before a Wife: Now he is Ambitious and Aspiring; presently
the

the meanest Servant is not more Humble than he : This Hour he squanders his Money away ; the next he turns Miser : Sometimes he is Frugal and Serious ; at other times Profuse, Airy, and Gay. *Charron.*

Ill Qualities are catching, as well as Diseases ; and the Mind is at least as much, if not a great deal more, liable to Infection, than the Body.

There needs but one bad Inclination to make a Man Vicious ; but many good ones are necessary to make him Virtuous.

They who have an honest and engaging Look, ought to suffer double Punishment, if they belye it in their Actions. *Char.*

Every Medal hath its Reverse : Every Convenience carries its Abatement.

Experience can never be infallible, because Events are constantly unlike one another.

He must be mightily in Love with a Fault, who had rather beg Forgiveness than be Innocent.

The Soul is always busy ; and if it be not exercised about serious Affairs, will spend its Activity upon Trifles.

For a Man to see and acknowledge his own Ignorance and Defects; to pretend to no more than he really hath, and is; this single Quality argues so much Judgment, that there are few better Testimonies to be given of it. *Char.*

By others Faults, wise Men correct their own.

It was said by *Diogenes*, that to live well, one must oppose Nature to Law, Reason to Passion, and Resolution to Fortune.

He that maketh Others fear him, hath Reason to fear them.

Experience is the best Adviser; but 'tis better to learn by Others, than our own.

Nature never said One Thing, and Wisdom another.

We do not want *Precepts* so much as *Patterns*, says *Pliny*; and *Example* is the softest and least invidious Way of commanding.

Not to be addicted too much to any one Thing, is the most excellent Rule of Life.

Past Enjoyments do not alleviate present Evils; whereas the Evils a Man has endured, heighten the present Satisfaction.

Only

Only that which is Honestly got, is Gain.

He that contemns a small Fault, commits a great one. The greatest of all Faults, is to believe we have none.

It is a standing Rule in Philosophy, Never to make the Opinion of others the Measure of our Behaviour.

Reason is blinded by Affection.

If you seem to approve of another Man's Wit, he will allow you to have Judgment. Guard.

That which is known to Three Persons, is no Secret.

No Man has a thorough Taste of Prosperity, to whom Adversity never happened.

It was a noble Saying of the *Lacedemonians*, That they inquired not so much *how many* their Enemies were, but *where* they were.

The Habitation of Danger is on the Borders of Security. A Man never runs greater Hazards, than when he least fears them.

There is more Courage in following the Example of *Regulus*, than that of *Cato*.

King *John* being importuned by a Courtier, to untomb the Bones of a certain Person, who in his Life-time had been his great Enemy; No, No, reply'd the King, I wish all my Enemies were as honourably buried.

One good Head is better than a great many Hands. *Char.*

'Tis a much greater Kindness not to suffer us to fall, than to lend a Hand to lift us up: And a greater Satisfaction to be kindly received, and obtain nothing, than obtain what we desire, after having been Exposed.

Requests cost a Reluctancy of Nature, fearing to receive the Discourtesy of a Denial. That which is bestowed too late, is next to not Giving. *Gracian.*

Hope deferred maketh the Heart sick.

Every body naturally loves to be Trusted, and the reposing a more than ordinary Confidence, sometimes fixes a Man in your Interest, and engages him to be Secret and Faithful.

A Man fore-armed is worth Two Others.

Pleasure and Pain, tho' the most unlike that can be, are yet so contrived by Nature,

as to be constant Companions; and it is not amiss to observe, that the same Motions and Muscles of the Face are employ'd both in Laughing and Crying. *Char.*

Small Transgressions become great, by frequent Repetition; as small Expences, multiplied, insensibly waste a large Revenue.

When our Vices leave us, we flatter ourselves, that We leave them.

At Twenty Years of Age, the Will Reigns; at Thirty, the Wit; and at Forty, the Judgment. *Gracian.*

He is as great a Fool that Laughs at all things, as he that Frets at every thing.

There is nothing but is Ominous to the Superstitious.

Voluntary Rigour and Torment is unnatural; and 'tis as ridiculous to hate cheap and easy Conveniencies, as it is mad and foolish to purchase expensive and uncommon Delicacies. *Char.*

All Countries are a wise Man's Home.

There is a great Difference between a cunning Man, and a wise Man; not only in Point of Honesty, but Ability also. *Ld. Bacon.*

Invention

Invention is the Portion of ready Wits,
and good Choice that of solid Judgment.

'Tis easier to preserve Health, than to
recover it; and to prevent Diseases, than to
cure them.

Of all Professions, the *Physicians* have
this Advantage, that the Sun makes manifest
what good Success happeneth in their
Cures, and the Earth buries the Faults they
commit.

It neither becomes Ignorance to be Bold,
nor Ability to be Bashful.

All Objects lose by too familiar View.
Dryd.

The best Things, when corrupted, become
the worst.

As no Man lives so Happy, but to some
his Life would seem unpleasant; so we find
none so Miserable, but one shall hear of
another that would change Calamities with
him.

The more Strength the Body loses, the
more the Soul acquires.

Form is good, but not Formality.

A Talkative Fellow willing to learn of *Isocrates*, he ask'd him double his usual Price; Because, said he, I must both teach him to Speak, and to hold his Tongue.

We should choose to bear the Hatred of evil Men, rather than deserve their just Accusation, after serving their base Ends.
Plut.

By the Rules of Justice, No Man ought to be ridiculed for any Imperfection, who does not set up for eminent Sufficiency in that Way wherein he is defective. *Tat.*

To judge impartially, we are to put Mens good Qualities in the Balance against their bad ones; and if the Scale of the first outweighs, the latter ought not to be brought into Account. *Gent. Lib.*

He that is ashamed to be seen in a mean Condition, would be proud of a splendid one. *Sen.*

If I had Money, said *Socrates*, I would buy me a Cloak. They that knew he wanted one, should have prevented the very Intimation of that Want.

He that is little in his own Eyes, will not be troubled to be thought so in others.

For

For a Man to run a long Race through the World, and to leave no Token of Good behind him, it were better if he had never been born at all.

In all Orders of Men, the greatest Part are out of Order.

No *Chameleon* puts on so many Colours, or *Proteus* assumes so many Shapes, as Man his Resolutions.

Nothing violent is of long Continuance.
Sen.

'Tis commonly said, That the justest Dividend Nature has given of her Favours, is that of Sense; for there is none that is not contented with his Share.

Five Things are requisite to a good Officer; Ability, clean Hands, Dispatch, Patience, and Impartiality.

'Tis as great a Point of Wisdom to hide Ignorance, as to discover Knowledge.

Geographers, dividing the World into Thirty Parts, give us this Account of them, That but Five of those Thirty are *Christians*; and for the rest, Six of them are *Jew* and *Mahometan*, and the remaining Nineteen perfect *Heathen*.

No evil Action can be well done; but a good one may be ill done.

The

The deepest Waters move most Silently ;
the hottest Fires have the smallest Flames ;
and the Spheres have the swiftest Motion,
yet move without Noise.

A Man should never glory in that which
is common to a Beast ; nor a wise Man in
that which is common to a Fool ; nor a good
Man in that which is common to a wicked
Man.

Nature, in the Course of Sublunary
Things, destroys all but her Self: There is
a strange Beauty in her Alterations ; for she
often produces the most graceful and plea-
sant Things, out of the Decay and Cor-
ruption of others.

To know how to Forget, is a Happiness,
rather than an Art. Those Things are
generally best remembred, which ought
most to be forgot. Sometimes the Remedy
of an Evil consists in Forgetting it ; and
that Time it is we commonly forget the
Remedy.

Let a Man do his best ; and the World
may do its worst.

It was smartly said by the *Egyptian*, who,
being asked, What it was he carried so
closely ? reply'd, *It was therefore covered,*
that it might be Secret.

Among

Among the best of Men there is hardly One to be found, but he is liable to be Hang'd ten times in his Life, if all his Actions and Thoughts were strictly to be examined. We are so far from being Good, according to the Laws of GOD, that we cannot be so according to our own. *Mont.*

The most Things in this World are perfectly Imperfect; and the best Things but imperfectly Perfect.

The Habit makes not the Monk.

He that shoots at the Stars, may hurt himself, but not endanger them.

It was bravely said by *Antigonus*, who in a Sea-battle being told, that his Enemies exceeded him in Number, he asked the Reporter, Against how many he reckon'd *Him?*

The most Provident have commonly more to spare, than Men of great Fortunes.

That Man must have a consummate Assurance, who fears not the Infamy of an evil Action.

A mean Freedom is more naturally desired than a golden Servitude. Fetters of Gold are still Fetters.

There

There is no Course of Life so weak, as that which is carried on by exact Rule and Discipline ; the least Debauch to such a Man will ruin him. *Montaigne.*

An Evenness of Living hath too much of Confinement in it : Men will be rather more or less, than always the same.

Difficulty of Atchievement stupifies the Sluggard, advises the Prudent, terrifies the Fearful, and animates the Courageous.

Honesty is silently commended even by the Practice of the most Wicked ; for their Deceit is under its Colour.

It is not easy to impose the Tongue's Silence upon the Heart's Grievance.

He that will win the Game, must look more upon the Mark, than the Money ; if he hits the one, he takes the other.

Those who are unwilling to do us any Services, are never unprovided of Excuses.

'Tis less Dishonour to dislodge an Army in the Dark, than to be beaten in the Light.

It is Inhuman and Arrogant to insult over a Penitent Delinquent.

In *Italy*, their ordinary Form of Asking is, *Do good for your own sake.*

A good Cause makes a courageous Heart: They that fear an Overthrow, are half Conquered.

The World can never be so bad, but an Honest Man will at one Time or other be thought good for Something.

As Civil Diffensions are the most unnatural, so nothing can appear more astonishing, than a War without an Enemy.

Those who have been enriched with others Ruins, have often been ruined with their own Riches.

We commonly draw most Profit out of Things which least abound with Pleasure.

Sudden Joy may kill, as well as sudden Grief. *Diagoras Rhodius*, hearing his Three Sons were Victorious at the *Olympic Games* in One Day, died immediately in that Transport of Joy. And the Story of *Zeuxis*, the famous Painter, is yet more strange; who having made the Portraiture of an old Woman, very *oddly*, he died with laughing at the Conceit.

He that scoffs at the Crooked, had need go very upright himself.

Many a Man would be extremely Ridiculous, if he did not spoil the Jest by Playing upon himself first.

A Tree that is every Year transplanted, will never bear Fruit; and a Mind that is always hurried from its proper Station, will scarce ever do Good in any.

The Way to please a Man, is to make him pleased with Himself.

It is much more to *conclude*, than to *begin* well.

Painting requires a Harmony in Proportion, as Music the Excellency of Sounds; but Poetry must have all these in the Life and Sweetness of Words, which gives it a Prerogative and Esteem above them.

An Over-regularity is next to a Deformity.

The *Dutch* have a good Proverb, *Thefts never enrich, Alms never impoverish, Prayers hinder no Work.*

'Tis a known Story of a *Frier*, who on a Fasting-day bid his *Capon* be *Carpe*, and then very Canonically eat it; and by such

a transubstantiating Power our Wits bid all Seriousness and Consideration be Formality and Foppery, and then under that Name endeavour to drive it out of the World.

One may be a good Adviser, tho' an ill Solicitor.

There is as much Difference betwixt Wit and Wisdom, as betwixt the Talent of a Buffoon, and a Statesman ; and yet, in the ordinary Course of the World, one passes often for the other.

Mercy to the Evil, proves Cruelty to the Innocent.

'Tis natural for the Disposers of other Peoples Fortunes, not to forget their own.

He that shoots an Arrow in Jest, may kill a Man in Earnest.

No Men are so often in the Wrong, as those who pretend to be always in the Right.

He gets a double Victory, who overcomes Himself, when he doth his Enemy.

It is an ill Thing to be deceived, but worse to deceive.

He

He hath a good Judgment, that relieth not wholly on his own.

'Tis much easier to know what Men are in general, than to know a single Man in particular.

We can no more correct all ill Opinions in the World, than heal all the Distempers that are in it.

There is as much Wisdom in bearing with other Peoples Defects, as in being sensible of their good Qualities; and we should make the Follies of others rather a Warning and Instruction to ourselves, than a Subject of Mirth and Mockery of those that commit them. *Rocheſ.*

When we commend good and noble Actions, we make them in some Measure our own.

There are Men of Prey, as well as Beasts of Prey. *Sir R. L'Eſtr.*

It is an equal Failing, to trust Every-body, and to trust Nobody.

When a Man owns himself to be in an Error, he does but tell you in other Words, that he is wiser than he was. *Dn. Swift.*

Imagination is a busy restless Sort of Power, that is seldom or never Idle, but most of all exerts its Activity, when the Understanding is lazy, and out of Employment.

He that thinks of Many Things, thinks of Nothing; and he that would go several Ways, stands still.

'Tis ill trusting a reconciled Enemy. Christian Religion bids us Forgive; but Christian Prudence bids us have a Care too, whom we Trust. Sir R. L'Estr.

Forgetting of a Wrong, is a mild Revenge.

It was a civil Reprehension of a Fiddler, to King *Philip*, who disputed with him about his Playing: God forbid! said he, that your Majesty should be so unhappy as to understand a Fiddle better than I do. *Plut.*

Nature is like Quicksilver, that will never be killed.

There is no contending with Necessity, and we should be very tender how we censure those that submit to it. 'Tis one Thing to be at Liberty to do what we will, and another Thing to be tied up to do what we must. Sir R. L'Estr.

The

The only Way to be Happy and Quiet,
is to make all Contingencies indifferent to
us.

A divided Family can no more stand,
than a divided Commonwealth.

They who live under a *Tyranny*, and have
learned to admire its Power as Sacred and
Divine, are debauched as much in their
Religion, as in their Morals. E. of *Shaftsb.*

There are none that fall so unpitied, as
those that have raised themselves upon the
Spoils of the Public. Sir R. L'Estr.

One general Mark of an Impostor is, that
he outdoes the Original.

It is good to rectify our Natures, but not
to force them.

When the Judgment is convinc'd, the
Will surrenders of itself.

Men can better suffer to be denied, than
to be deceived.

The Gifts of the Mind are able to cover
the Defects of the Body; but the Perfections
of the Body cannot hide the Imperfections
of the Mind.

They

They that feed on Wisdom, shall yet be Hungry; and they that drink her, shall yet be Thirsty.

A Man that doth the best he can, doth all that he should do.

In Nature nothing is Superfluous. *Arist.*

Fortune is never more Deceitful, than when she seemeth most to Favour. He that is *Cæsus* To-day, may be *Codrus* To-morrow.

As Dreams are the Fancies of those that Sleep, so Fancies are but the Dreams of Men awake. *Sir T. P. Blount.*

The *strongest Heads* are commonly the *weakest*.

An Habit of Secrecy is both Politic and Moral.

Nothing goes wrong, where Prudence is the Guide.

He who trusts all Things to *Chance*, makes a Lottery of his Life, wherein, for One happy Event, he shall meet with Ten unlucky ones.

Counsel and Wisdom atchieves more and greater Exploits than Force.

We never can bear to be cheated by our Enemies, or betrayed by our Friends; but we are commonly well satisfied to be deceived by our Selves.

Cato

Cato observed, that wise Men learn more by Fools, than Fools by wise Men; for they see their Weakness, to avoid it; these consider not their Virtues to imitate them.

A certain Person, being ask'd, How old he was, answered, He was in Health: Being ask'd, How rich he was, he said, He was not in Debt.

The Pity of Tears only, is too waterish to do Good.

A busy Idleness destroys our Ease.

Nothing promotes Fixation of Thought more than the Closing of our Eyes; for, according to the *Arabian* Proverb, When the five Windows, those of the Sense, are shut up, the House of the Mind is then fullest of Light.

More Men adore the Sun-rising, than the Sun-setting.

That is done Soon enough, which is done Well enough.

Bray a Fool in a Mortar, yet will not his Foolishness depart from him. The *Ethiopian* never can change his Skin, nor the *Leopard* his Spots.

'Tis

'Tis the Intention, morally speaking, that makes the Action good, or bad; and even Brutes themselves will put a Difference betwixt Harms of Ill-will and Mischance.

He that follows Nature, is never out of his Way. Nature is sometimes subdued, but seldom extinguished. *Ld. Bacon.*

To be Eminent in a low Profession, is to be Great in Little, and Something in Nothing.

A Knave, discover'd, is a great Fool.

We read of an *Astrologer*, that foretold his own End to the very Day and Hour: He liv'd perfectly in Health till the last Minute of his Time, and then Hang'd himself for the Honour of his Prediction.

Money makes not so many true Friends, as it makes Enemies.

Man, at the best, is but a Composition of Good and Evil. Diamonds have Flaws, and Roses have Prickles: The Sun has its Shade, and the Moon her Spots.

Civility is a kind of Charm that attracts the Love of all Men; and too much is better than to shew too little.

He that contends with natural Aversions, doth the same Thing as if he undertook to cure Incurable Diseases.

Ignorant

Ignorant Men are always in a Maze.

He hath made a good Progress in Business,
that hath thought well of it before-hand.
Some *Do* first, and *Think* afterwards.

It is not so painful to an honest Man to
want Money, as it is to owe it.

'Tis better to suffer without a Cause, than
that there should be a Cause for our Suffering.

The less Wit a Man has, the less he knows,
that he wants it.

Some comfort themselves in their own
Miscarriages, by affirming that Others have
as bad; which is but the Consolation of a
Fool.

A Heart without Secrecy, is an open
Letter for every one to read.

Those best can bear Reproof, who merit
Praise.

The Itch of *Knowing* Secrets, is naturally
accompanied with another Itch of *Telling*
them.

In all Fortunes and Extremes, a great
Soul will never want Matter to work upon:
There is no Condition but what sits well
upon a wise Man.

A double Portion of Sense is needful for ordering of those that have none.

He that hinders not a Mischief, when it is in his Power, is guilty of it.

There's no Rule that is not liable to some Exception or other, saying that very Rule itself. Sir R. L. *Estr.*

He that has fewest Faults, has constructively none at all, because it is a common Case: But no Man has more Faults, than he that pretends to have none.

We may hate Mens Vices, without any Ill-will to their Persons; but we cannot help despising those that have no Kind of Virtue to recommend them.

Precipitation ruins the best-laid Designs; whereas Patience ripens the most Difficult, and renders the Execution of them easy.

Doing Justice to worthy Qualities, is a Credit to our Judgment.

A sprightly generous *Horse* is able to carry a Pack-saddle as well as an *Ass*; but he is too good to be put to the Drudgery. Dn. *Swift.*

Tho' an Action be ever so Glorious in itself, it ought not to pass for Great, if it be not the Effect of Wisdom and good Design.

The

The Living strictly by Rule for the Preservation of *Health*, is a troublesome *Disease*.

Some Men, like Plants, have secret Virtues, which are found out by Chance.

When two Persons compliment one another with the Choice of any thing, each of them generally gets that which he likes least. Dn. *Swift*.

It was a Maxim with *Cæsar*, That we ought to reckon we have done Nothing, so long as any thing remains to be done.

What is *Rational* carries its own Weight.

Too austere a Philosophy, makes few wise Men; too rigorous Politicks, few good Subjects; too hard a Religion, few Religious Persons, whose Devotion is of long Continuance. St. *Evr*.

It is vain to charm the Ears, or gratify the Eyes, if the Mind be not satisfied.

He that writes an insipid Panegyric upon another, Libels himself. *Voiture*.

There scarce can be named One Quality that is amiable in a Woman, which is not becoming a Man, not excepting even Modesty, and Gentleness of Nature. Dn. *Swift*.

The first Misfortune that can befall a Man, is to be deprived of so much Sense as is necessary to Human Society; the next, to be obliged to live with those who want that Sense.

How different soever Mens Fortunes may be, there is always something or other that Balances the Ill and the Good, and makes all Even at last.

He that would be sure to have his Business well done, must either do it himself, or see the doing of it. Sir R. L'Estr.

A great Part of Mankind employ their first Years to make their last Miserable.

The Oracle of *Apollo* at *Delphos*, being asked, Why *Jupiter* should be the Chief of the Gods, since *Mars* was the best Soldier? made this Answer, *Mars* is Valiant, but *Jupiter* is Wise.

'Tis easier to avoid a Fault, than to acquire a Perfection.

Men of indifferent Parts are apt to condemn every thing above their own Capacity. He must be a very unfit Judge of Wit, who Innocently believes, that he has himself as much as any Man needs to have.

The

The same Rule, that *a Disease well known is half Cured*, holds as true in the Distempers of the Mind, as in the Indispositions of the Body.

'Tis difficult for a Man to have Sense, and be a Knave; a true and solid Genius conducts to Order, Truth, and Virtue.

A great many People are fond of Books, as they are of Furniture; to dress and set off their Rooms, more than to adorn and enrich their Minds.

If a Man cannot find Ease within himself, it is to little Purpose to seek it any-where else.

Those are presumed to be the best Counsels, which come from them that Advise against their own Interest.

One Month in the School of Affliction will teach us more Wisdom, than the grave Precepts of *Aristotle* in Seven Years.

Remove the Cause, and the Effect will cease.

Gentleness is the best Way to make a Man loved and respected in his Family: He makes himself Contemptible, when he talks Passionately to his Servants, for no Reason but to shew his Authority.

'Tis dangerous to attack a Man you have deprived of all Means to escape.

There is nothing more to be wondered at, than that Men who have lived long, should wonder at any thing.

None but those we are nearly concerned for, or are to answer for, should make us Solicitous about their Conduct. The Way to live easy, is to mind our own Business, and leave Others to take Care of theirs.

Men may give good Advice, but they can't give the Sense to make a right Use of it.

The Proroguing and Dissolving of Parliaments, is like the Distilling of hot Waters; the oftener they are drawn off, the higher and stronger they are.

When there are so many Thousands of Dangers hovering about us, what Wonder is it, if one comes to hit at last?

A Man is seldom Successful, that is Diffident of himself.

Truth hath Force, *Reason* Authority, and *Justice* Power; but they are without Lustre, if the graceful Way and Manner of *Doing* be wanting.

All Fools are not Knaves, but all Knaves are Fools.

It goes a great Way towards making a Man Faithful, to let him understand, that you think him so; and he that does but suspect, that I will deceive him, gives me a Kind of Right to cozen him. *Sen.*

There is this Difference between a Man of Sense and Modesty, and a Person of Cunning and Impudence: One shines in his Abilities, and the other debases himself, and is a Disgrace to Society. *Spec.*

Those who believe all the Good spoken of Themselves, and all the Evil spoken of Others, are unhappily mistaken on both Sides.

Reading serves for Delight, for Ornament, and for Ability; it perfects Nature, and is perfected by Experience.

C O U N S E L S.

THERE seems, says *Seneca*, to be so near an Affinity betwixt Wisdom, Philosophy, and good Counsels, that it is rather Matter of Curiosity, than of Profit, to divide them.

Good Counsel is cast away upon the Arrogant, the Self-conceited, or the Stupid; who are either too proud to take it, or too heavy to understand it. *Sir R. L'Estr.*

Plato often inculcates this great Precept, *Do thine own Work, and Know thy Self.*

If you will be Happy, correct your Imagination by Reason; reject Opinion, and live according to Nature.

Let Reason go before every Enterprize, and Counsel before every Action.

Be not diverted from your Duty by any idle Reflections the silly World may make upon you; for their Censures are not in your Power, and consequently should not be any Part of your Concern. *Epiet.*

Rest

Rest satisfied with doing well, and leave Others to talk of you what they please.

Pitch upon that Course of Life which is the most Excellent ; and Custom will render it the most Delightful. *Pythag.*

Rather avoid those Vices you are naturally inclined to, than aim at those Excellencies and Perfections which you were never made for. *Cicero.*

Live in Peace with all Men ; nevertheless have but One Counsellor of a Thousand.

Never defer that till To-morrow, which you can do To-day : Never do that by Proxy, which you can do your Self.

Deliberate long of what thou canst do but Once.

When the Idea of any Pleasure strikes your Imagination, make a just Computation between the Duration of the Pleasure, and that of the Repentance sure to follow it. *Epiet.*

Be always at Leisure to do Good ; never make Business an Excuse to decline the Offices of Humanity. *M. Aurel.*

Do Good with what thou hast, or it will do thee no Good. *Pen.*

Avoid

Avoid all Sourness and Austerity of Manners: Virtue is a pleasant and agreeable Quality; and gay and civil Wisdom is always Engaging.

Forget others Faults, and remember thine own.

Hear not ill of a Friend, nor speak any of an Enemy: Believe not all you hear, nor report all you believe.

Approve your Self to wise Men by your Virtue, and take all the rest by your Civilities.

Avoid Popularity; it has many Snares, and no real Benefit. *Pen.*

Imprint this Maxim deeply in your Mind, That there is nothing certain in this Human and Mortal State; by which Means you will avoid being transported with Prosperity, and being dejected in Adversity. *Epicu. Mor.*

Do nothing To-day, that thou wilt repent of To-morrow.

Seek not out the Things that are too hard for thee: Strive not in a Matter that concerneth thee not.

Sell not Virtue to purchase Wealth.

If your Means suit not with your Ends, pursue those Ends which suit with your Means.

Be rather Bountiful, than Expensive : Neither make nor go to Feasts.

Rise from Table with an Appetite, and you will never sit down without one. *Pen.*

Make yourself Agreeable, as much as possible, to all ; for there is no Person so Contemptible, but it may be in his Power to be your best Friend, or worst Enemy.

Use great Caution how you reflect upon any Man's Religion, Reputation, or Infirmary ; 'tis disobliging, uncivil, and unchristian.

Defer not Charities till Death ; he that doth so, is rather liberal of another Man's, than of his own. *Ld. Bacon.*

Reckon upon Benefits well placed, as a Treasure that is laid up ; and account thyself the Richer for that which thou givest a worthy Person.

In the Morning, think what thou hast to do ; and at Night, ask thyself what thou hast done.

Have

Have a Care of Vulgar Errors: Dislike, as well as Allow, Reasonably: Follow the Dictates of your Reason, and you are safe.

Learn the Art of entertaining thy Self alone, without being weary or melancholy; and then thou wilt not be much put to it for Want of Recreation and Company.

Use Temporal Things, but desire Eternal.

Account it no Disgrace to be censured of those Men, whose Favours would be no Credit to thee: Thou thy Self only knowest what thou art; Others only guess at thee: Rely not therefore on their Opinions, but stick to thine own Conscience.

In all the Affairs of Human Life, let it be your Care, not to hurt your Mind, nor offend your Judgment. *Epiſt.*

Do no secret Thing before a Stranger; for thou knowest not what he will bring forth.

Think before you Speak, and Consider before you Promise. Take Time to deliberate and advise; but lose no Time in executing your Resolutions.

Let not your Zeal for a Cause push you into a hazardous Engagement. Set Bounds to your Zeal by Discretion, to Error by Truth,

Truth, to Passion by Reason, to Divisions by Charity.

Spend the Day well, and thou wilt rejoice at Night.

Never expect any Assistance or Consolation in thy Necessities from drinking Companions.

Do well, and fear neither Man nor Devil. Keep good Company, and the Devil will not dare to make one.

Meditate often upon Eternity, and no Accidents of this Mortal Life will trouble you. *Fr. Sales.*

Always take Part with, and defend the Unfortunate.

Strive not with a Man without Cause. Blame not before thou hast examined the Truth. Debate thy Cause with thy Neighbour himself, and discover not a Secret to another.

Never reveal your Secrets to any, except it is as much their Interest to keep them, as it is yours they should be kept. Only trust thy Self, and another shall not betray thee.

Endeavour to make Peace among thy Neighbours; it is a worthy and reputable Action, and will bring greater and juster Commend-

Commendations to thee, and more Benefit to those with whom thou Conversest, than Wit or Learning, or any of those so much admired Accomplishments. *Dr. Ful.*

Take heed Of whom you speak, and To whom.

Have not to do with any Man in his Passion; for Men are not like Iron, to be wrought upon when they are hot.

Pursue not a Coward too far, lest you make him turn Valiant to your Disadvantage. *Osborn.*

Speak not in the Ears of a Fool; for he will despise the Wisdom of thy Words. Cast not your Pearls before Swine.

If you be consulted concerning a Person, either very Inconstant, Passionate, or Vicious, give not your Advice; it is in vain, for such will do only what shall please themselves.

Avoid as much as you can, the Company of all vicious Persons whatsoever; for no Vice is alone, and all are Infectious.

Whenever you Discourse, confine yourself to such Subjects as are necessary, and express your Sense in as few Words at you can. *Epiet.*

Be

Be not easily Exceptionous, nor rudely Familiar; the one will breed Contention, the other Contempt.

If a Thing be not fitting, do it not; if it be not true, speak it not. *M. Aurel.*

Take not Pleasure in much good Chear, neither be tied to the Expence thereof: Banquet not upon Borrowing. If thou be the Master of a Feast, lift not thyself up, but be among them as one of the rest.

Prefer solid Sense to Wit; never study to be Diverting without being Useful; let no Jest intrude upon good Manners; nor say any thing that may offend Modesty.

Take Care of a reconciled Enemy, and an untry'd Friend.

Never triumph over any Man's Imperfections; but consider if the Party taxed for his Deficiency in some Things, may not likewise be praised for his Proficiency in others.

Be not hasty in thy Tongue, and in thy Deeds slack and remiss. Let not thine Hand be stretched out to receive, and shut when thou shouldst repay.

In Conversation condescend to Compliance, rather than continue a Dispute.

A a

Speak

Speak with the Vulgar, but Think with the Wise.

Let him that knows but little in his Profession, keep to what he knows best; for if he be not reckon'd Dexterous in it, he will at least be counted Solid. *Gracian.*

When you have no Observers, be afraid of your Self: Observe your Self as your greatest Enemy; so shall you become your greatest Friend.

Never antedate your own Misfortunes; for many times Men make themselves more Miserable than indeed they are; and the Apprehension of Infelicity doth more afflict them, than the Infelicity itself.

In Marriage, prefer the *Person* before *Wealth*, *Virtue* before *Beauty*, and the *Mind* before the *Body*; then you have a *Wife*, a *Friend*, and a *Companion*. *Pen.*

Obeys the Magistrate and the Law, but not Servilely: Observe Ceremonies, but not Superstitiously.

Make not thy Self an Underling to a foolish Man, neither accept the Person of the Mighty. If thou be invited of a great Man, believe not his many Words; for with much Communication will he tempt thee,

thee, and, smiling upon thee, will get out thy Secrets.

He who will take no Advice, but be always his own Counsellor, shall be sure to have a Fool for his Client.

Boast not of thy good Deeds, lest thy evil Deeds be also laid to thy Charge.

Rehearfe not to another that which is told thee: If thou hast heard a Word, let it die with thee, and be assured it will not burst thee.

In all Differences, consider that both you and your Enemy are dropping off, and that e'er long your very Memories will be extinguished. *M. Aurel.*

Give not over thy Mind to Heaviness; the Gladness of the Heart is the Life of Man, and the Joyfulness of a Man longeth his Days. Remove Sorrow far from thee, for Sorrow hath killed many, and there is no Profit therein; and Carefulness bringeth Age before the Time.

To be free-minded and chearfully disposed at Hours of Meat, and of Sleep, is one of the best Precepts for long Life. *Ld. Bacon.*

Be slow in choosing a Friend, and slower to change him; Courteous to all; intimate

with few: Slight no Man for his Meanness, nor esteem any for their Wealth and Greatness.

Insult not over Misery, nor deride Infirmiti. The *Frogs* in the Well said pertinently to the Boys that pelted them, *Children, tho' this be Sport to you, 'tis Death to us.*

Blemish not thy good Deeds, neither use uncomfortable Words when thou givest any thing; but in all thy Gifts shew a chearful Countenance.

In all Matters of Religion, let your Duty be the Motive. In all Things of Common Life, let Reason direct you. Dn. *Sherl.*

Whether Young, or Old, think it not too soon, or too late, to turn over the Leaves of your past Life; and Consider what you would do, if what you have done were to do again. *Pen.*

They were Three good Lessons which the Bird in the Fable gave the Fowler for his Release: Not to lose a Certainty for an Uncertainty: Not to give Credit to Things beyond Probability; Nor to grieve for that which is past Remedy.

At every Action and Enterprize, ask yourself this Question; What will the Consequence

Consequence of this be to me? Am I not likely to repent of it? I shall be dead in a little Time, and then all is over with me. *M. Aur.*

Whatsoever thou takest in Hand, Remember the End, and thou shalt never do amiss.

~~Whether Young or Old, think it not~~

too soon, or too late, to turn over the leaves of your past Life, and Consider what you would do, if what you have done were to do again.

They were Three good Lessons which the Bird in the fable gave the Fowler for his Rewards: Not to lose a Opportunity for an Opportunity: Not to give Credit to Things beyond Probability: Not to grieve for that which is past Remedy.

A a 3

of

At every Action and Enterprize, ask yourself this Question: What will the Consequence

OF TIME, BUSINESS, and RECREATION.

THE ordinary Manner of Spending their Time, is the only Way of judging of any one's Inclination and Genius. *Spec.*

No Man can be provident of his Time, that is not prudent in the Choice of his Company.

The Advantage of Living does not consist in Length of Days, but in the right Improvement of them. As many Days as we pass without doing some Good, are so many Days intirely lost. *Montaigne.*

We should read over our *Lives* as well as *Books*, take a Survey of our Actions, and make an Inspection into the Division of our Time. King *Alfred* is recorded to have divided the Day and Night into Three Parts: Eight Hours he allotted to Eat and Sleep in; Eight for Business and Recreation; and Eight he Dedicated to Study and Prayer.

Some People are busy, and yet do nothing; they fatigue and wear themselves out, and yet drive at no Point, nor propose any general End of Action or Design. *M. Aurel.*

To

To come but once into the World, and trifle away our right Use of it, making that a Burden, which was given for a Blessing, is strange Infatuation. *Pen.*

There's but little Need to drive away that Time by foolish Divertisements, which flies away so swiftly of itself, and, when once gone, is never to be recalled.

He is Idle, that might be better Employ'd. The idle Man is more perplexed what to do, than the Industrious in doing what he ought.

There is nothing that so much engages our Affections to this World, as the Want of Consideration, how soon we are to leave it.

This Day is only ours; we are dead to Yesterday, and we are not yet born to the Morrow.

Time is what we want most, but what we use worst; for which we must all account, when Time shall be no more. *Pen.*

A wise Man counts his Minutes; he lets no Time slip; for Time is Life; which he makes long, by the good Husbandry of a right Use and Application of it. *Sir Rog. L'Estr.*

Where the Mind has little to do, the Senses must of Necessity languish.

There

There are but very few who know how to be Idle and Innocent. By doing Nothing, we learn to do Ill. *Spec.*

An idle Body is a Kind of Monster in the Creation: All Nature is busy about him. How wretched is it to hear People complain, that the Day hangs heavy upon them, that they do not know what to do with themselves! How Monstrous are such Expressions among Creatures, who can apply themselves to the Duties of Religion and Meditation; to the Reading of useful Books; who may exercise themselves in the Pursuits of Knowledge and Virtue, and every Hour of their Lives make themselves wiser and better than they were before! *Mr. Addis.*

Make the most of your Minute, (says the Emperor *Aurelius*) and be good for Something while it is in your Power.

This is the supreme Point of Wisdom, to do only such Things at the Time when we are in the greatest Probability of Living, which we would do, if we were in the present Expectance of Dying.

How unreasonable is it to Begin to live, when we can live no longer! That Man does not live as he should do, who does not reckon upon every Day as his last.

Most

Most Men that affect Sports, make them a principal Part of their Life; not Reflecting, that while they are diverting the Time, they are throwing it away. We alter the very Nature and Design of Recreation, when we make a Business of it.

Sir Philip Sidney used to say, That he liked Hawking next to Hunting *worst*, which implied he had little Esteem for either.

Of all the Diversions of Life, there is none so proper to fill up its empty Spaces, as the reading of useful and entertaining Authors; and, with that, the Conversation of a well-chosen Friend. *Spec.*

A Man of Letters never knows the Plague of Idleness; when the Company of his Friends fails him, he finds a Remedy in Reading, or in Composition. *St. Evr.*

He that is well employ'd in his Study, though he may seem to do nothing, does the greatest Things yet of all others: He lays down Precepts for the Governing of our Lives, and the Moderating of our Passions; and obliges Human Nature, not only in the present, but in all succeeding Generations. *Seneca.*

274. Of TIME, BUSINESS;

A wise Man will dispose of Time past, to Observation and Reflection; Time present, to Duty; and Time to come, to Providence.

Epaminondas, Prince of *Thebes*, had such Hatred to Idleness, that finding One of his Captains asleep in the Day-time, he slew him; for which Act being reproved by his Nobles, he replied, *I left him as I found him*; comparing idle Men to dead Men.

The Ruins of Time are the Monuments of Mortality.

He that follows his Recreation instead of his Business, shall in a little Time have no Business to follow.

None but a wise Man can employ Leisure well; and he that makes the best Use of his Time, hath none to spare.

It was a good Saying of *Philip II.* of *Spain*; *Time, and I, will challenge any other Two.*

Want is little to be dreaded, when a Man has but a short Time left to be Miserable. Of all Poverty, that of the Mind is most deplorable.

All who exceed the Age of Sixty, except the latter Part of it is spent in the Exercise of

of Virtue, and Contemplation of Futurity, must necessarily fall into an indecent old Age. An inquisitive and virtuous Soul improves daily in Knowledge; and though the Body decays, and all Bodily Pleasures with it, Wisdom and Counsel, Piety and Devotion, is the Crown and Glory of Age. *Fat.*

If Age puts an End to our Desires of Pleasure, and does the Business of Virtue, there can be no Cause of Complaint.

Things past, present, and to come, are strangely uniform, and of a Colour; so that upon the Matter, Forty Years of Human Life may serve for a Sample of Ten thousand. *Engl. Theoph.*

Of all Prodigality, that of Time is the worst.

Should the greatest Part of People sit down, and draw up a particular Account of their Time, what a shameful Bill would it be? So much extraordinary for Eating, Drinking, and Sleeping, beyond what Nature requires; so much in Revelling and Wantonness; so much for the Recovery of the last Night's Intemperance; so much in Gaming, Plays, and Masquerades; so much in paying and receiving formal and impertinent Visits, in idle and foolish Prating, in censuring

censuring and reviling our Neighbours; so much in dressing our Bodies, and talking of Fashions; and so much wasted and lost in doing nothing. *Dr. Sherl.*

It was a memorable Practice of *Vespasian* throughout the Course of his whole Life. He call'd himself to an Account every Night for the Actions of the past Day; and so often as he found he had slipt any one Day without doing some Good, he enter'd upon his Diary this Memorial; *I have lost a Day.*

The greatest Loss of Time is Delay and Expectation, which depends upon the Future. We let go the Present, which we have in our Power, and look forward to that which depends upon Chance, and so quit a Certainty for an Uncertainty. *Sen.*

The Inconstancy of Man's Nature, and the Mutability of Things, occasion endless Revolutions: We either improve or grow worse continually.

'Tis with our Time, as with our Estates; a good Husband makes a Little go a great Way.

Some Men are exceeding Diligent in acquiring a vast Compass of Learning; some in aspiring to Honours and Preferments; some

some in heaping up Riches; others are intent upon Pleasures and Diversions; Hunting, or Play, or vain Contrivances, to pass away their Time: Others are taken up in useless Speculations: Others set up for Men of Business, and spend all their Days in Hurry and Noise: But, amidst this Variety, few apply themselves to the true Wisdom, which should direct their Lives. *Charron.*

It is the great Art and Philosophy of Life, to make the best of the Present, whether it be Good, or Bad; and to bear the one with Resignation and Patience, and to enjoy the other with Thankfulness and Moderation.

The Time present is the only Time we have to Repent in, to serve God, to do Good to Men, to improve our Knowledge, to exercise our Graces, and to prepare for a Blessed Immortality. *Dn. Sherl.*

Within a While the Earth shall cover us all, and then she herself shall have her Change: Now any Man that shall consider this, can he otherwise but contemn in his Heart, and despise, all Worldly Things? *M. Aurel.*

There is no Man but hath a Soul, and, if he will look carefully to that, he need not complain for Want of Business; where there

are so many Corruptions to mortify, so many Inclinations to watch over, so many Temptations to resist, the Graces of GOD to improve, and former Neglects of all these to lament, sure there can never want sufficient Employment; for all these require Time, and so Men at their Deaths find; for those who have lived carelessly, and wasted their Time, would then give all the World to redeem it.

He that has renounced External Things, and withdrawn into Himself, is invincible: the World to him is as a Prison, and Solitude a Paradise.

There is a vast Difference between the good Person that is really so, and the seeming good Person that seems so: The former is not good Company for Others, yet the latter is excellent Company to Himself.

The

**OF RETIREMENT, and the PRIVATE
LIFE.**

IT is an extraordinary Attainment, and
shews a well-composed Mind, when a
Man loves to keep Company with Himself;
and a Virtue, as well as Advantage, to take
Satisfaction and Content in that Enjoyment.
Char.

Solitude can be well fitted, and fit right,
but upon very few Persons: They must
have Knowledge enough of the World, to
see the Follies of it; and enough Virtue to
despise all Vanity. *Cowley.*

He that has renounced External Things,
and withdrawn into Himself, is Invincible;
the World to him is as a Prison, and Soli-
tude a Paradise. *Bona.*

There is a vast Difference between the
dull Person that is really so, and the *thinking*
Person that seems so: Tho' both are not
good Company for Others, yet the latter is
excellent Company to Himself.

The more a Man is Contemplative, the more Happy he is, and assimilated to the Divine Effences. *Aristot.*

Solitude relieves us when we are sick of Company; and Conversation, when we are weary of being alone.

As too long a Retirement weakens the Mind, so too much Company dissipates it. *St. Evr.*

By Reading we enjoy the Dead, by Conversation the Living, and by Contemplation our Selves: Reading enriches the Memory, Conversation polishes the Wit, and Contemplation improves the Judgment: Of these, Reading is the most Important, which furnishes both the other.

A Man may be a first Rate in Virtue and true Value, and yet be very obscure as to the World at the same Time. *M. Aurel.*

Self-Sufficiency and Self-Satisfaction are but other Words for Happiness; and these are never to be had, but by Learning to entertain ourselves well with our own Thoughts. *Char.*

Antisthenes the Philosopher, being asked, What Fruit he gained by his Studies? answered, He had learn'd to live and converse with Himself. That

That calm and elegant Satisfaction, which the Vulgar call Melancholy, is the true and proper Delight of Men of Knowledge and Virtue. What we take for Diversion, is but a mean Way of Entertainment, in Comparison of that which is Considering and Knowing our Selves. *Tal.*

'Tis the Character of a consummate Man, to be able to live in a Retreat with Honour, after One has lived in Public with Splendor. *St. Evr.*

Charles V. Emperor of Germany, resigned all his Dominions, and retired to a Monastery; had his own Funeral celebrated before his Face; and left this Testimony of Christian Religion, *That the sincere Profession of it had in it Sweets and Joys that Courts were Strangers to.*

Sir Francis Walsingham towards the End of his Life grew very Melancholy, and wrote to the Lord *Burleigh* to this Purpose: We have lived long enough to our Country, to our Fortunes, and to our Sovereign; it is high Time we begin to live to our Selves, and to our God.

Sir Henry Wotton, who had gone on several Embassies, and was intimate with the greatest Princes, chose from all to Retire, saying,

saying, The utmost Happiness a Man could attain to, was to be at Leisure to be, and to do Good; never reflecting on his former Years, but with Tears he would say, *How much Time have I to repent of! and how little to do it in!*

He who resigns the World, is in constant Possession of a serene Mind; but he who follows the Pleasures of it, meets with nothing but Remorse and Confusion. *Spec.*

The Country is the Place from whence the Court, as in its true Distance, appears full of Charms, and worthy our Admiration: But if a Man come near it, its Perfections decrease, just as those of a fine *Landscape*, when you behold it at a close View.

Princes, and their *Grandeens*, of all Men are the Unhappiest; for they live least alone.

A First Minister of State has not so much Business in Public; as a wife Man has in Private. *Cowley.*

A Solitary Life has no Charms for an ambitious Mind. *Abp. of Camb.*

True Happiness is of a Retired Nature; and an Enemy to Pomp and Noise; it arises, in the first Place, from the Enjoyment of one's Self; and, in the next, from the Friendship

Friendship and Conversation of a few select Companions.

The Man that lives Retired, lives Quiet; He fears No-body, of whom No-body is afraid. He that stands below upon the firm Ground, needs not fear falling.

To live at a Distance from, yet near enough to do Good to Men, is acting like a benign Deity on Earth. Abb. of Camb.

It was an excellent Saying of the Elder: *Scripto Africanus*, That he never was less alone, than when alone.

A wise Man, that lives up to the Principles of Reason and Virtue, if One consider him in his Solitude, as taking in the System of the Universe, observing the mutual Dependence and Harmony, by which the whole Frame of it hangs together, raising his Thoughts with magnificent Ideas of Providence; makes a nobler Figure in the Eye of an Intelligent Being, than the greatest Conqueror amidst all the Poms and Solemnities of a Triumph. Tat.

Tho' the continued Traverses of Fortune may make us out of Humour with the World; yet nothing but a noble Inclination to Virtue and Philosophy can make us Happy in Retirement.

The

The Pleasure which affects a Human Mind with the most lively and transporting Touches, is the Sense, that we act in the Eye of infinite Wisdom, Power, and Goodness, that will crown our virtuous Endeavours here, with a Happiness hereafter, large as our Desires, and lasting as our immortal Souls: Without this the highest State of Life is insipid, and with it the lowest is a Paradise. *Addison.*

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Of SCEPTICISM and INFIDELITY.

IT was a Saying among the Ancients, that even *Jupiter* could not please All: But we find now, that the true God Himself is not free from the Imputation of his audacious Creatures, who impiously presume to quarrel with his Revelations as well as his Providence, and express no more Reverence to what He hath Dictated, than to what He Doth. *R. Boyle.*

We are fallen into an Age of *vain Philosophy*, (as the *Apostle* calls it) and so desperately over-run with *Drolls* and *Sceptics*, that there is hardly any thing so Certain and so Sacred, that is not exposed to Question or Contempt. *Sir R. L'Estr.*

God hath expressly declared, that Death shall open a Passage to a Blessed Eternity: and yet some have Doubts and Diffidence about it. What is this, but to be a Stranger to the Divine Attributes, and distrust the Promises of our Saviour; to fail in the main Requisites of a Christian, and turn Infidel in a Society of Believers? *Collier.*

Our

Our present Sticklers for Atheism, consist chiefly of such who never troubled themselves so much as to understand the first Principles of Religion: Their Study hath been employ'd another Way, *viz.* in courtly Forms of Speech, and Punctilio's of Action; in fashionable Garbs, and artificial Luxuries: But as for the severer and more useful Studies they bequeath them to the *dull* Men of Sense and Reason. Dr. Scott.

I can hardly think that Man to be in his right Mind, says *Cicero*, who is destitute of Religion.

An Atheist is the most vain Pretender to Reason in the World: The whole Strength of Atheism consists in contradicting the universal Reason of Mankind: They have no Principles, nor can have any; and therefore they can never reason, but only confidently deny and affirm. Dn. Sherl.

Practical Atheism has always been the grand Support of *Speculative*; and deservedly esteemed no less Dangerous in its Tendency and Effects.

Nothing can be plainer, than that Ignorance and Vice are Two Ingredients absolutely necessary in the Composition of *Free-Thinkers*, who, in Propriety of Speech, are no Thinkers at all. Dn. Swift.

They

They Lye, says *Seneca*, who say they believe there is no God: Tho' they may profess this somewhat confidently in the Day-time, when they are in Company; yet in the Night, and alone, they have doubtful Thoughts about it.

God never wrought a Miracle to convince *Atheism*, because his ordinary Works convince it. *Ld. Bacon.*

Nothing is so important to any Man, as his own State and Condition; nothing so amazing as Eternity: If therefore we find Persons indifferent to the Loss of their Being, and to the Danger of endless Misery, 'tis impossible that this Temper should be Natural. *M. Pascal.*

If Men understand not the Evidence of Religion, the more Shame it is for them; but then immediately to leap out of Ignorance into *Atheism*, is first to play the Fool, and then run stark-mad upon it. *Dr. Scott.*

'Tis a certain Maxim, That such Persons as take themselves out of God's Protection, are always at a Loss, and know not how to dispose of themselves.

The least Shew of Probability, back'd with a strong Affection for an Opinion, is
of

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of greater Force with corrupt Minds, than the clearest Demonstration against it.

Some People are for Repealing the Laws of Morality, for throwing open the Inclosures of Religion, and leaving all in Common to Licentiousness and Violence. *Col.*

Reasoning will never make a Man correct an ill Opinion, which by Reasoning he never acquired. *Dn. Swift.*

For Men to resolve to be of no Religion till all are agreed in One, is just as wise and as rational, as if they should determine, not to go to Dinner till all the Clocks in Town strike Twelve together. *Dr. Scott.*

Cicero hath observed, That no Kind of Men are more afraid of God, than such as pretend not to believe his Being: These are the Men who above all Others are most liable to be affected with Dread and Trembling, more especially in the Time of Sicknes, and the Approaches of Death.

There is not a more ridiculous Animal than an Atheist, in his Retirement. *Spec.*

While we are in this Life, our best and securest Condition is exposed to a World of sad and uncomfortable Accidents, which we have neither the Wisdom to foresee,
nor

nor the Power to prevent; and where shall we find Relief, if there be no God?

Superstition renders a Man a Fool, and Scepticism makes him Mad.

We have a Thing called Reason within us, which is very ingenious in giving Stings to our Miseries, and vexing us with cutting Reflections of them; but is not able to qualify One Grief, or minister the least of any solid Comfort to us. Dr. Scott.

No Man living can find where the Depth of Reason lies, in denying Every thing, and proving Nothing; in questioning the Truth of First Principles, and bidding Defiance to the Common Sense of all Mankind. Dr. Trappe.

As the irresolute Man can never perform any Action well; so he that is not resolved in Religion, can be resolved in nothing else.

Whoever believes himself free from the Obligations of *Divine Precepts*, cannot look on himself as bound by any *Human Laws*.

To make up a confirm'd *Atheist*, there must be a continued Series of the most resolute Opposition to all sound Reason, Conscience, Consideration, and all Degrees of Moral Virtue, with whatsoever else illustrates the true Dignity of our Nature.

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The Impossibility of proving there is no GOD, is a Demonstration, that there is One. *Gent. Lib.*

Tho' Hell is generally acknowledged both as the Fountain and Receptacle of all Wickedness; yet so great a Monster as *Speculative Atheism* never was, nor will be, found there.

If Knowledge without Religion were highly valuable, nothing would be more so, than the Devil.

This is an *Axiom* evident by the very Light of Nature, *That GOD will reward every Man according to his Works in this Life.* That there are Future Rewards and Punishments, is a Doctrine Universally assented to by all Nations and Religions; and there is not any First Principle in Philosophy, in which Mankind are more generally agreed.

Scepticism, and a *resolute* Doubting, after sufficient Evidence, is a greater Enemy to *Philosophy* and *true Knowledge*, than *Incredulity* itself; the latter of which may croud in some *Falshoods*, but the former will never suffer us to acknowledge any *Truth*.

Licentiousness in Opinion always makes Way for Licentiousness in Practice.

When

When a Man jests upon Religion, or declares it is indifferent what Religion we are of, 'tis most certain, that himself is of no Religion at all.

My Lord *Bacon*, towards the latter End of his Life, said, That a little Smattering in Philosophy would lead a Man to Atheism; but a thorough Insight into it will lead a Man back again to a First Cause; and that the First Principle of Right Reason is Religion: And seriously professed, that after all his Studies and Inquisitions, he durst not die with any other Thoughts than those Religion taught, as it is professed among the Christians.

There are few Things Reason can discover with so much Certainty and Ease, as its own Insufficiency: Those who are ignorant of this Imperfection, are the greatest Proofs of it. *Collier*.

We have heard of some particular Men, that have been reputed Atheists; but never of any Country, or Society of Men, that profess'd Atheism. The World in general was ever so far from believing no God, that they were prone to believe many Gods; and, from the Infancy of it, that Opinion grew, and increased with it. *Sir R. Howard*.

The *Egyptians* of old, tho' of all Others the most infamous for their multiplying of Gods, yet did assert *One* Maker and Chief Governor of the World, under whom they did suppose several subordinate Deities; who as his Deputies did preside over several Parts of the Universe. Bp. *Wilkins*.

The Consent of all Men, says *Seneca*, is of very great Weight with us; a Mark that a Thing is true, is when it appears so to all the World. Thus we conclude there is a Divinity, because all Men believe it, there being no Nations, how corrupt soever they be, which deny it.

'Tis certain there never was a Man that said, There was no GOD, but he wish'd it first.

Some few Exceptions are no better Arguments against an Universal Consent, than some few Monsters and Prodigies are against the regular Course of Nature. Dn. *Sherl*.

I never had a Sight of my Soul, (says the Emperor *Aurelius*) and yet I have a great Value for it, because it is discoverable by its Operations; and, by my constant Experience of the Power of GOD, I have a Proof of his Being, and a Reason for my Veneration.

As

As Atheism is in all Respects hateful, so in this, that it depriveth Human Nature of the Means to exalt itself above Human Frailty. *Ld. Bacon.*

There never was any such Thing since the Fall of Man, as what some call The Religion of Nature, that is, a Religion without a Saviour: All that Mercy and Goodness, which GOD hath ever since the Fall shewn to Sinners, in Forgiving true Penitents, and Rewarding Pious and Virtuous Men, is owing to this Promise, and to the Accomplishment of it. *Dn. Sherl.*

Natural Theology is in it Self a poor, weak Thing; and Reason unassisted has not been able to carry the clearest Philosophers very far, in their Pursuits after Divine Matters: We have seen this in Practical Truths; and the Reason lies stronger in such as are Speculative. *Baker.*

A Body of *Ethicks*, proved to be the Law of Nature, from Principles of Reason, and reaching all the Duties of Life; I think nobody will say the World had before our Saviour's Time. *Mr. Locke.*

In the *Scriptures* the Ignorant may learn all requisite Knowledge, and the most Knowing may learn to discern their Ignorance.

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'Tis no Wonder wicked Men find Fault with a Book, that finds so much Fault with them.

The Men of Reason, who think Natural Reason sufficient for all the Purposes of Religion, reject all Revelation, and consequently all Divine Promises, which can be known only by Revelation. *Dn. Sbert.*

GOD hath wisely provided in his present Administration of Things, to give us Instances enough of his just Procedure towards the Good and Bad; and yet to leave us Instances enough of unrewarded Virtue, and prosperous Wickedness, to assure us He intends an After-reckoning. *Dr. Scott.*

There is this great Mischief always attending Disputes about Religion; that while our Heads are so busily employ'd in discussing its *Truth*, our Hearts are in Danger of losing its *Power* and *Efficacy*. Many, from a Denial of the *Three Persons*, at last advance to a Denial of the *One GOD*. *Dr. Trappe.*

An intemperate Curiosity, that rudely rushes upon a Sacred Mystery without any Reverence to its awful Retirements, has done near as much Mischief to Christianity, as Infidelity itself.

'Tis observable, that the present *Deists* have not drawn and publish'd any Scheme of

of Religion, or Catalogue of the Duties they are obliged to perform, or whence such Obligations arise. They do not tell us, that they look on Man as an Accountable Creature; nor if they do, for what, and to whom, or when that Account is to be made, and what Rewards and Punishments will attend it.

It is not in the Power of Men, or Angels, or Mathematical Demonstration, to satisfy those who are resolved not to be convinced. He who will not believe, that a Thing which may be, is, without an impossible Proof of its Existence, is unreasonably resolved, right or wrong, not to believe it.

An Atheist is got One Point beyond the Devils; for *they believe, and tremble.*

How can we expect to understand the Mysteries of Providence, since we cannot understand the Works of Nature?

As Infidelity is the greatest Sin, so for God to give a Man over to it, is the greatest Punishment.

'Twas good Counsel given to the *Athenians*, To be sure that K. *Philip* was Dead, before they expressed their Joy at the Report of it, lest they might find him Alive to Revenge their hasty Triumph. The like Advice may

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may be proper to all Unbelievers; Let them be sure there is no God, before they presume to defy Him, lest they find Him at last to assert his Being to their Destruction.

Impenitency is the undoubted Issue of Incredulity.

I should think it much more easy and rational (says my Lord Bacon) to believe all the Fables in the Poets, the Legend, the Talmud, and the Alcoran, than that this Universal Frame should be without a Creator and Governor.

All Philosophers agree, That tho' Matter itself is changed into a Thousand different Shapes, yet not any One Particle of it utterly Perishes: Much less can we think, that God destroys any Principle of Life, which He has made by Nature Immortal. Dr. Sherl.

He that walks only by the Light of Nature, walks in Darknes.

The Learned Earl of Northampton, being troubled with Atheistical Suggestions, put them all off this Way, viz. If I could give any Account how my Self, or any Thing else, had a Being without God; how there came so uniform and so constant a Consent of Mankind, of all Ages, Tempers, and Educations,

Educations, (otherwise differing so much in their Apprehensions) about the Being of God, the Immortality of the Soul, and Religion; in which they could not likely either deceive so many, or, being so many, could not be deceived; I could be an Atheist.

Nothing has more Horror than Annihilation. The worst that good Men can fear, is the best that Evil can wish for, which is the Dissolution of the Soul in Death. *Card.*

It has been rightly observed, that in one Point the *Atheist* is the most Credulous Man in the World, who believes the Universe to be the Production of Chance.

When an Atheist disputes with a Christian against Providence, if he will say any Thing to the Purpose, he must dispute against Providence upon the Supposition of another Life, and prove, that the Eternal Rewards and Punishments of the next World cannot vindicate the Wisdom and Justice of Providence in this: This is the true State of the Controversy; bring them to this Issue, and they will find little to say, which will give any Trouble to a wise Man to answer. *Dn. Sherl.*

They that deny a God, destroy Man's Nobility; for certainly Man is of Kin to the Beasts by his Body; and if he be not of Kin
to.

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to GOD by his Spirit, he is an ignoble Creature. *Ld. Bacon.*

They have gained a great Prize indeed, (says *Cicero*) who have persuaded themselves to believe, that when Death comes, they shall utterly perish! What Comfort is there, What is there to be boasted of, in that Opinion? If in this I err, says he, that I think the Souls of Men Immortal, I err with Pleasure; nor will ever, whilst I live, be forced out of an Opinion, which yields me so much Delight.

The Foundations of all Religion lie in Two Things; that there is a GOD who Rules the World, and that the Souls of Men are capable of subsisting after Death: For he that comes unto GOD, must believe that He is, and that He is a Rewarder of them that seek Him. So that if these Things be not supposed as most agreeable to Human Reason, we cannot imagine upon what Grounds Mankind should embrace any Way of Religion at all. *Bp. Stil.*

If the Soul exist not after Death, all Dissertation concerning Future Felicity or Infelicity must be vain and absurd. *Plato's Apol.*

Why should GOD exercise so much Patience towards wicked Men, and bear so long

long with them, were it not in great Goodness to give them Time for Repentance, that they may escape Eternal Miseries? Why should he afflict good Men all their Lives, whose Virtues deserve a more prosperous Fortune, only to exercise their Faith and Patience, and to advance them still to more Divine Perfections; unless He intended to reward their present Sufferings, and their eminent Virtue, with a brighter and more glorious Crown? *Dn. Sberl.*

The Riches of Imagination are poor, and all the Rivers of Eloquence are dry, in supplying Thought on an infinite Subject.
Felton's Diff.

That all Temporal worldly Blessings are common both to Good and Bad, the *Stoics* saw: That this, if there were no more in it than so, could not stand with God's Justice and Goodness, (which to deny, is to deny that there is a God) they saw likewise: Upon this Ground *Plato's* Illation was, That after this Life there must needs be a Judgment, when both Good and Bad shall according to their Deeds be rewarded.
Notes on Aurel.

As Practical, so Speculative Wickedness, has usually another Aspect, when it stands in the

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the Shadow of Death, than in the dazzling Beams of Health and Vigour.

The Learned Mr. *Selden*, not long before he died, sent for Bishop *Usher*, and Dr. *Langbain*, and discoursed to them to this Purpose; That he had Surveyed most Parts of Learning, yet could not recollect any Passage out of those infinite *Books* and *Manuscripts* he was Master of, wherein he could rest his Soul, save of the *Holy Scriptures*.

All Sorts of Men that have gone before us into an Eternal State, have left this great Observation behind them, That upon Experience they have found, that what vain Thoughts soever Men may in the Heat of their Youth entertain of *Religion*, they will sooner or later feel a Testimony God hath given it in every Man's Breast, which will one Day make them Serious, either by the inexpressible Fears, Terrors, and Agonies of a troubled Mind, or the unconceivable Peace, Comfort, and Joy of a good Conscience.

The Zeal of spreading *Atheism* is, if possible, more absurd than *Atheism* itself. The Truth of it is, the greatest Number of this Set of Men are those who for Want of a Virtuous Education, or examining the Grounds of Religion, know so very little of the Matter, that their Infidelity is but another Term for their Ignorance. *Spec.*

St. Paul

St. Paul tells us, that the Gospel of our Saviour contains the last and great Confirmation of another Life; for *He hath brought Life and Immortality to Light by the Gospel.* And this is the only sure Foundation of our Hopes! We want no other Arguments but this; and it seems as Impertinent and Superfluous to use them, as it would be to prove that by Reason, which we know by Sense; or to insist on some Probabilities, and Moral Arguments, when we can Demonstrate. Dr. Sberl.

'Tis no diminishing to Revelation, that Reason gives its Suffrage too, to the Truths Revelation has discovered. But 'tis our Mistake to think, that because Reason confirms them to us, we had the first certain Knowledge of them from thence, and in that clear Evidence we now possess them. Mr. Locke.

If we believe, that GOD is, and act consonantly, we shall be *Safe*, if He be *not*; and *Eternally Happy*, if He be; whereas if we believe, that He is *not*, we are sure to be *Miserable* for ever, if He be; and are only *Safe* from being *Miserable* for ever, if He be *not*. Dr. Scott.

What is this Life, but a Circulation of little mean Actions? We lie down and rise

D d again,

again, Dress and Undress, Feed and wax Hungry, Work or Play, and are weary, and then we lie down again, and the Circle returns. We spend the Day in Trifles, and when the Night comes, we throw ourselves into the Bed of Folly, amongst Dreams, and broken Thoughts, and wild Imaginations. Our Reason lies asleep by us, and we are for the Time as errant Brutes as those that sleep in the Stalls, or in the Fields. Are not the Capacities of Man higher than these? And ought not his Ambition and Expectation to be greater? Let us be Adventurers for another World; it is at least a fair and noble Chance; and there is nothing in this worth our Thoughts, or our Passions. If we should be disappointed, we are still no worse than the rest of our Fellow Mortals; and if we succeed in our Expectations, we are Eternally Happy.

Burnet's Theo.

REFLECTIONS,

REFLECTIONS, MORAL *and* DIVINE.

DISCOURSES of Morality, and Reflections upon Human Nature, are the best Means we can make Use of to improve our Minds, and gain a true Knowledge of our Selves, and consequently to recover our Souls out of the Vice, Ignorance, and Prejudice; which naturally cleave to them. *Spec.*

The first Consideration a wise Man fixeth upon, is the great End of his Creation; what it is, and wherein it consists; the next is, of the most proper Means to that End.

There is nothing which favours and falls in with the natural Greatness and Dignity of Human Nature, so much as Religion; which does not only promise the intire Refinement of the Mind, but the Glorifying of the Body, and the Immortality of both. *Tat.*

If you would improve in Wisdom, says *Epietetus*, you must be content to be thought Foolish, for neglecting the Things of the World.

He that makes any thing his chiefest Good, wherein Virtue, Reason, and Humanity, do not bear a Part, can never do the Offices of Friendship, Justice, or Liberality. *Cicero.*

Wisdom allows nothing to be Good, that will not be so for ever; no Man to be Happy, but he that needs no other Happiness than what he has within Himself; no Man to be Great or Powerful, that is not Master of Himself. *Seneca.*

Every State and Condition of Life, if attended with Virtue, is undisturbed and delightful; but when Vice is intermixt, it renders even Things that appear Splendid, Sumptuous and Magnificent, distasteful and uneasy to the Possessor. *Plutarch.*

Religion is nothing else but the Knowledge of the most excellent Truths, the Contemplation of the most glorious Objects, and the Hope of the most ravishing Pleasures; and the Practice of such Duties as are most serviceable to our Happiness, and to our Peace, our Health, our Honour, our Prosperity, and our eternal Welfare.

Virtue is like precious Odours, most fragrant by being crush'd: For Prosperity best discovers Vice, but Adversity best discovers Virtue. *Ld. Bacon.*

The

The chiefest Properties of Wisdom are to be mindful of Things past, careful for Things present, and provident for Things to come. *Sir W. Ral.*

When a Man has once gotten a Habit of Virtue, all his Actions are Equal.

The first Step towards Virtue, is to abstain from Vice. No Man has true sound Sense, who is Immoral. *Spec.*

Omission of Good, is a Commission of Evil.

A good Man is influenced by God Himself, and has a Kind of Divinity within him. *Seneca.*

Virtue needs no outward Pomp; her very Countenance is so full of Majesty, that the Proudest pay her Respect, and the Profanest are awed by her Presence.

It is a great Disgrace to Religion; to imagine that it is an Enemy to Mirth and Cheerfulness, and a severe Exactor of Pensive Looks, and Solemn Faces. *Dr. Scott.*

The true Spirit of Religion cheers as well as composes the Soul: It is not the Business of Virtue to extirpate the Affections of the Mind, but to regulate them. *Spec.*

All Virtues are in Agreement : all Vices are at Variance. *Sen.*

Were there but one Virtuous Man in the World, he would hold up his Head with Confidence and Honour; he would shame the World, and not the World him. *Dr. South.*

He that will not endure Something, that he may not do Evil, must endure a great Deal, because he has done it.

Any Sin committed in Jest, is greater than when it is done in Earnest.

Tho' it be a Truth very little received, That Virtue is its own Reward; 'tis surely an undeniable one, that Vice is its own Punishment.

The Sum of Christianity or Morality is, *Give, and Forgive; Bear, and Forbear.*

If a Man would but consult this Golden Rule, *Of dealing as he would be dealt by;* those very Passions which incline him to *wrong* others, would instruct him to *right* them.

He who makes an Idol of his Interest, makes a Martyr of his Integrity.

The principal Point of Wisdom is, to know how to value Things just as they Deserve.

Deserve. There is nothing in the World worth being a Knave for.

Whatever can create in any intelligent Being a constant flowing Series or Train of Mental Enjoyments or Pleasures of the Mind, is more considerable to his Happiness, than that which can create to him a like constant Course or Train of sensual Enjoyments, or Pleasures of the Body. E. of Shaftsb.

He who increases the Endearments of Life, increases at the same Time the Terrors of Death. Dr. Young.

The neglecting of the Study of true Wisdom (says an eminent Writer) will revenge it Self; the Despisers of it not being able to do well in their greatest Prosperity, and the Lovers of it not doing ill in their lowest Adversities.

If thou take Pains in what is Good, the Pains vanish, the Good remains: If thou take Pleasure in what is Evil, the Evil remains, and the Pleasure vanisheth. What art thou the worse for Pains, or the better for Pleasure, when both are past?

Virtue commands good Mens Respect, and all Mens Honour; and banishes every Kind of Deformity from the Person in whom it resides.

Tho'

Tho' a Great Man precede us by Reason of his Dignity, we may go before him in the Way of Perfection.

It is Insolent, as well as Unnatural, to trample upon the venerable Decays of Human Nature: He that Acts in this Manner, does but expose his own future Condition, and laugh at himself before-hand.
Spec.

The Diseases of the Body are better discovered when they increase; but the Diseases of the Soul grow more obscure, and the most Sick are the least Sensible.
Seneca.

Human Frailty is no Excuse for Criminal Immorality.

Every Man, committing a Trespass, is the Prisoner of Justice, as soon as he hath done it. *Plut.*

As many as are the Difficulties which *Virtue* has to encounter in this World, her Force is yet Superior. E. of *Shaftsb.*

He that arms his Intent with Virtue, is Invincible.

It is the chief Concern of wise Men to retrench the Evils of Life, by the Reasonings of Philosophy; it is the Employment
of

of Fools to multiply them by the Sentiments of Superstition.

Nobody giving Attention to *Diogenes* while he discoursed of Virtue, he fell a Singing; and every one crouding to hear him, Great Gods! said he, how much more is Folly admired than Wisdom!

Nothing is more Ridiculous than to be serious about Trifles, and to be trifling about serious Matters.

The total Loss of Reason is less deplorable, than the total Depravation of it. *Cowley.*

Wisdom and Virtue make the Poor Rich, and the Rich Honourable.

Virtue is a steady Principle, and gives Stability to every thing else; tho' while good Men live in a giddy and rolling World, they must in some Measure feel its uncertain Motions. *Dn. Sberl.*

Religion is the best *Armour* in the World, but the worst *Cloak*.

The Hypocrite is never so far from being a good Christian, as when he looks likest one. *Sir R. L'Estr.*

There are Looking-glasses for the Face, but none for the Mind: That Defect must then be supplied by a serious Reflection upon

upon one's Self. When the external Image escapes, let the internal retain and correct it.
Gracian.

All earthly Delights are sweeter in the Expectation, than the Enjoyment; all Spiritual Pleasures more in Fruition than Expectation.

The Days of Pleasure are often the Vigils of Repentance. *Gracian.*

It is always Term-time in the Court of Conscience.

The Desire of Power in Excess, caused the Angels to fall; the Desire of Knowledge in Excess, caused Man to fall; but in Charity there is no Excess. *Ld. Bacon.*

Charity makes the best Construction of Things and Persons, excuses Weakness, extenuates Miscarriages, makes the best of every Thing, forgives Every-body, and serves All. *Pen.*

Nothing is more just than a known Saying, *That it is as hard to find a Man wholly Ill, as wholly Good.*

It fareth with Men of an evil Conscience, when they must die, as it does with riotous Spendthrifts, when they must pay their Debts: They will not come to an Account, for the Distrust

Distrust they have of their Ability to satisfy for what they have done. *Richl.*

There is hardly any wicked Man, but when his own Case is represented to him under the Person of another, will freely enough pass Sentence against the Wickedness he himself is guilty of.

The *Arabians* have a Saying, 'Tis not good to jest with GOD, Death, or the Devil: For the First neither can nor will be mocked; the Second mocks all Men one Time or another; and the Third puts an eternal Sarcastm on those that are too familiar with him.

One of the greatest Artifices the Devil uses to engage Men in Vice and Debauchery, is to fasten Names of Contempt on certain Virtues; and to fill weak Souls with a foolish Fear of passing for Scrupulous, should they desire to put them in Practice. *M. Pascal.*

It is said of *Socrates*, Whether he is teaching the Rules of an exact Morality, whether he is answering his corrupt Judges, whether he is receiving Sentence of Death; or swallowing the Poison, he is still the same Man; that is to say, calm, quiet, undisturbed, intrepid; in a Word, Wise to the last.

When a Man has got such a great and exalted Soul, as that he can look upon Life and Death, Riches and Poverty, with Indifference; and closely adheres to Honesty, in whatever Shape she presents herself; then it is, that Virtue appears with such a Brightness, as that all the World must admire her Beauties. *Cicero.*

Where there is no Conflict, there can be no Conquest; where there is no Conquest, there is no Crown.

In Human Life there is a constant Change of Fortune; and it is unreasonable to expect an Exemption from the common Fate: Life itself decays, and all Things are daily on the Change. *Plut.*

It was said by one of the *Ancients*, That Trouble marched before Virtue, and after Vice; but Pleasure followed Virtue, and Vice was followed by Repentance.

To love the Public, to study universal Good, and to promote the Interest of the whole World, as far as lies within our Power, is the Height of Goodness, and makes that Temper which we call *Divine*. *E. of Shaftsb.*

A firm Faith, and true Honesty, are not to be forced by Necessity, or corrupted by Reward.

A little Wrong done to another, is a great Injury done to ourselves. The severest Punishment of an Injury, is the Conscience of having done it; and no Man suffers more than he that is turn'd over to the Pain of Repentance.

The Want of Justice is not only condemned, but the Want of Mercy: The rich Man went to Hell for not relieving *Lazarus*, tho' he wronged him not,

It costs us more to be Miserable, than would make us perfectly Happy: How cheap and easy to us is the Service of Virtue, and how dear do we pay for our Vices!

We may be as Good as we please, if we please to be Good. *Dr. Barrow.*

We can strike up Bargains, and make Contracts by Proxy; but all Men must work out their Salvation in Person.

No Man should be confident of his own Merit; the best err; neither should any rely too much upon his own Judgment, for the Wisest are deceived.

He that falls into Error for Want of Care and Diligence to find out the Truth, can have no Pretence to Pardon. We are as much bound to know our Duty, as obliged to practise it.

Nothing can give us so just a Notion of the Depravity of Mankind in general, as an exact Knowledge of our own Corruptions in particular.

A Virtuous Man may be innocently revenged of his Enemies, by persisting in Well-doing; and a Wicked Man, by reforming his Life.

Most Men are afraid of a bad Name, but few fear their Consciences. *Pliny.*

No Man ever offended his own Conscience, but first or last it was reveng'd upon him for it. *Dr. South.*

It was an admirable Saying of *Plutarch*, That a City may as well be built in the Air, as a Commonwealth or Kingdom be either Constituted or Conserved, without the Support of Religion.

Alexander Severus allowed Christianity out of Love to that One Precept, *Do not that to another, which thou wouldst not have done to thyself.*

'Tis a miserable Folly to be wise in Wickedness. The

The more a Man Presumes, the greater Reason he hath to Fear.

The Fear of Hell does a great deal towards the keeping of us in our Way to Heaven; and if it were not for the Penalty, the Laws neither of God, nor of Man, would be obey'd. *Sir R. L. Esqr.*

Heaven's Gate is streight, but not shut up; though but few Enter, all may.

We ought to think ourselves very Happy, in that we know enough to make us Happy. If we are not so Happy as we desire, 'tis well we are not so Miserable as we deserve. There is none but have received more Good than they have done, and done more Evil than they have suffered.

Divine Meditations do not only in Power subdue all sensual Pleasures, but also far exceed them in Sweetness and Delight. *Ld. Bacon.*

Inquiry, is Human; Blind Obedience, Brutal: Truth never loses by the One, but often suffers by the other.

To be furious in Religion, is to be *Irreligiously* Religious. Persecution can be no Argument to persuade, nor Violence the Way to Conversion.

The *Mexicans* salute their new-born Infants in this Manner: *Child, thou art come into the World to Suffer: Endure, and bold thy Peace.*

Were *Angels*, if they look into the Ways of Men, to give in their Catalogue of Worthies, how different would it be from that which any of our own Species would draw up? We are dazzled with the Splendor of Titles, the Ostentation of Learning, the Noise of Victories: They, on the contrary, see the Philosopher in the Cottage, who possesses his Soul in Patience and Thankfulness, under the Pressures of what little Minds call Poverty and Distress. The Evening's Walk of a wise Man is more Illustrious in their Sight, than the March of a General at the Head of a Hundred thousand Men. A Contemplation of God's Works, a Generous Concern for the Good of Mankind, and unfeigned Exercise of Humility, only denominate Men Great and Glorious. *Addison.*

Several who have tasted all the Pleasures of Sin, forsake it, and come over to Virtue. But there is scarce an Instance to be found of any that had well Experimented the Delights of Virtue, that ever could be drawn off from it, or find in his Heart to fall back to his former Course.

Virtue

Virtue has so sweet a Power, that every one will wear her Livery, tho' Few do her Service.

The first of all Virtues is Innocence, the next is Modesty. If we banish Modesty out of the World, she carries away with her half the Virtue that is in it. *Spec.*

All our Wisdom and Happiness consists Summarily in the Knowledge of God, and our Selves. To *Know*, and to *Do*, is the Compendium of our Duty.

To do Evil for Evil, is Human Corruption; to do Good for Good, is Civil Retribution; but to do Good for Evil, is Christian Perfection.

A peaceful Conscience, honest Thoughts, virtuous Actions, and an Indifference for Casual Events, are Blessings without End or Measure: This consummated State of Felicity is only a Submission to the Dictate of right Nature: The Foundation of it is Wisdom and Virtue; the Knowledge of what we ought to do, and the Conformity of the Will to that Knowledge. *Seneca.*

Sir *W. Raleigh*, discoursing with some Friends, in the Tower, of *Happiness*, urged, That it was not only a Freedom from Diseases and Pains of the Body, but from Anxiety

and Vexation of Spirit; not only to enjoy the Pleasures of Sense, but Peace of Conscience, and inward Tranquillity: And this Happiness, so suitable to the Immortality of our Souls, and the Eternal State we must live in, is only to be met with in Religion.

What can be more suitable to a Rational Creature, than to employ Reason to Contemplate that Divine Being, which is both the Author of its Reason, and noblest Object about which it can possibly be employ'd? *R. Boyle.*

How is it possible, that Mankind, which toils out a weary Life in eager Pursuits of every *Appearance of Good*, should forget That which we confess the Supreme? *Dr. Young.*

We have a great Work on our Hands; the Gospel-promises to believe; the Commands to obey; Temptations to resist; Passions to conquer; and this must be done, or we are undone.

Religion is exalted Reason, refined from the grosser Parts of it: 'Tis both the Foundation and Crown of all Virtues: It it Morality improved and raised to its Height by being carried nearer Heaven, the only Place where Perfection resideth. *M. of Hal.*

A firm Faith is the best Divinity, a good Life the best Philosophy, a clear Conscience the best Law, Honesty the best Policy, and Temperance the best Physic.

Every Virtue gives a Man a Degree of Felicity in some Kind: Honesty gives a Man a good Report; Justice, Estimation; Prudence, Respect; Courtesy and Liberality, Affection; Temperance gives Health; Fortitude, a quiet Mind not to be moved by any Adversity. *Sir Fra. Wals.*

Virtue is a Blessing which Man alone possesses, and no other Creature has any Title to but himself. All is nothing without her, and she alone is All. The other Blessings of this Life are oftentimes imaginary; she is always real. She is the Soul of the Soul, the Life of Life, and Crown of all Perfections. If Mortal Excellence be worthy of our Desires, sure the Eternal ought to be the Object of our Ambition. *Gracian.*

Of DEATH and ETERNITY.

THERE is not a more effectual Way to revive the true Spirit of Christianity, than seriously to Meditate on what we commonly call the Four last Things, *Death, Judgment, Heaven, and Hell.* Dn. Sberl.

Destiny has decreed all Men to die ; but to die well, is the particular Privilege of the Virtuous and Good.

Our Decays are as much the Work of Nature, as the first Principles of our Being. We die as fast as we live. Every Moment subtracts from our Duration on Earth, as much as it adds to it.

As there is no Covenant to be made with Death, so no Agreement for the Arrest and Stay of Time ; it keeps its Pace, whether we redeem and use it well, or no.

If we would reason right, and compute upon the Notion of Eternity, we should not be much concerned, whether our Life was to End To-morrow, or a Thousand Years hence. *M. Aurel.*

He

He that has given God his Worship, and Man his Due, is entertained with comfortable Presages, wears off smoothly, and expires in Pleasure. *Plato.*

Death is no more than a turning us over from Time to Eternity. It leads to Immortality, and that's Recompence enough for Suffering of it. *Pen.*

A little While is enough to view the World in. Nature treads in a Circle, and has much the same Face through the whole Course of Eternity. Live well, and make Virtue thy Guide, and then let Death come sooner or later, it matters not. *Engl. Theoph.*

The Way to bring ourselves with Ease to a Contempt of the World, is to think daily of leaving it.

We need not care how short our Passage out of this Life is, so it be safe. Never any Traveller complained, that he came too soon to his Journey's End.

Few take care to live well, but many to live long; tho' it is in a Man's Power to do the former, but in no Man's Power to do the latter.

The

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The Cast of Mind which is natural to a wise Man, makes him look forward into Futurity, and consider what will be his Condition Millions of Ages hence, as well as what it is at present. *Spec.*

There is nothing which must End, to be valued for its Continuance.

He that dies well, has lived long enough; so soon as Death enters upon the Stage, the Tragedy of Life is done.

There are a great many Miseries, which nothing but Death can give Relief to: This puts an End to the Sorrows of the Afflicted and Oppressed; it sets the Prisoners at Liberty; it dries up the Tears of the Widows and Fatherless; it eases the Complaints of the Hungry and Naked; it tames the proudest Tyrants; and puts an End to all our Labours: And the Contemplation on it supports Men under their present Adversities, especially when they have a Prospect of a better Life after this. *Dn. Sberl.*

To Live, is a Gift; to Die, is a Debt. This Life is only a Prelude to Eternity. *Seneca.*

It is the Perfection of Happiness, neither to wish for Death, nor to fear it.

Men

Men take more Pains for this World, than Heaven would cost them; and when they have what they aim at, don't live to enjoy it. The Grave lies unseen between us and the Object which we reach after: Where One lives to enjoy whatever he has in View, Ten thousand are cut off in the Pursuit of it.
Spec.

All our Knowledge, our Employments, our Riches, and our Honours, must end in Death; so that we must seek a Sanctuary of Happiness somewhere else. *St. Evr.*

Men of ill Lives can't expect comfortable Deaths. *Solomon* says, *Man goeth to his long Home.* Short Preparation will not fit us for so long a Journey.

'Tis an excellent Proof of Wisdom, frequently to Meditate of the Eternity of our worthiest Part, and to consider, that this Compact of the Elements must soon suffer a Dissolution. Beauty is a Flower which soon withers, Health changes, and Strength abates; but Innocency is Immortal, and a Comfort both in Life and Death.

If thou expect Death as a Friend, prepare to Entertain it; if as an Enemy, prepare to Overcome it: Death hath no Advantage but when it comes a Stranger.

There

There are Two Worlds; One we already dwell in, but must leave it so as never to return; the other we must shortly be translated to, there to abide for ever: Interest, Reputation, and Riches, are useful in the first; the despising these Things is most useful for the next: Now which of them had a Man best to choose? *Bruyere.*

The Unaccountableness of Man in this, among other Things, is to be wondred at, that tho' he loves Changes so well, he should care so little to hear or think of his *Last.*

Have we so often seen our Selves die in our *Friends*, and shall we shrink at our own Change? Hath our Maker sent for us, and are we loth to go? 'Twas for us our Saviour Triumph'd over *Death*: Is there then any Fear of a foiled Adversary?

When *Socrates* was told by a Friend, that his Judges had Sentenced him to *Death*; And hath not *Nature*, said he, *passed the same Sentence upon them?*

It is good every Night to cast up our *Accounts*, and repent for the *Misdeeds* of that Day; and so, our Sins being dead before

before our Selves, we shall have nothing else to do at the Hour of our Death, but to Die.

Our Life is Acted like a Play; the Catastrophe is in the last Act: The chief Point, then, is to End it well.

How irrational is a late Repentance! Must the Body be besieged with *Sickness*, before that Work be done, on which Eternal Life dependeth?

The greatest Wisdom is, to keep our Eye perpetually on a Future Judgment for the Direction and Government of our Lives; which will Furnish us with such Principles of Action, as cannot be so well learned any other Way. Dn. *Sherl.*

They who continually think of Death, are the only Persons that don't fear it. *Plato.*

How Miserable is that Man, that cannot look backward, but with Shame; nor forward, without Terror! What Comfort will his Riches afford him in his Extremity; or what will all his sensual Pleasures, his vain and empty Titles, Robes, Dignities, and Crowns, avail him in the Day of his Distress? *Bona.*

The Time is near, when the Great and the Rich must leave his Land and his well-built House; and of all the Trees of his Orchards and Woods, nothing shall attend him to his Grave, but Oak for his Coffin, and Cypress for his Funeral. *Bp. Taylor*

None are greater Wasters than those that build costly Monuments for the Dead: A Man were better forgotten, who hath nothing of greater Moment to register his Name by, than a Tomb. *Osborn.*

Posthumous Fame has little more in it than Silence and Obscurity. *M. Aurel.*

The Humour of *Tiberius* is ridiculous, yet common; who was more Solicitous to extend his Renown to Posterity, than to render himself acceptable to Men of his own Time.

He that is Solicitous about being talked of when he is dead, should consider, that all his Admirers will quickly be gone; and what is their Panegyric, or his fine Monument, to him, who knows nothing of the Matter? *M. Aurel.*

Pompous Funerals, and Sumptuous Monuments, are made more out of a Design to gratify the Vanity of the Living, than to

do Honour to the Dead. Greatness may build the *Tomb*, but 'tis Goodness must make the *Epitaph*.

He that is your chief Mourner, will quickly want another for Himself.

When Death has once made a Dissolution of the Parts that compose us, there is so little Room required to contain them, that 'tis even Ridiculous to be concern'd about it. Time, which preys upon Nature itself, will at length consume our Tomb, though it were of Adamant or Brass. *Epicu. Mor.*

How many Famous Men are dropt out of History, and forgotten! And how many Poets, and Panegyrist, that promised to keep up other Peoples Names, have lost their own! *M. Aurel.*

At my Death (says Sir T. Brown) I mean to take a total Adieu of the World, not caring for a *Monument*, *History*, or *Epitaph*, not so much as the Memory of my Name to be found any-where, but in the Universal Register of God.

When the Scene of Life is shut up, the Slave will be above his Master, if he has acted better: Thus Nature and Condition are once more brought to a Balance. *Collier.*

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In the Grave there is no Distinction of Persons ; which made *Diogenes* say, when searching a Charnel-house, That he could find no Difference betwixt the Skull of King *Philip*, and another Man's.

Under the Gospel, God is pleased with a Living Sacrifice ; but the Offerings of the Dead, such as Testamentary Charities are, which are intended to have no Effect so long as we live, are no better than dead Sacrifices ; and it may be questioned, whether they will be brought into the Account of our Lives, if we do no Good while we are living. These Death-bed Charities are too like a Death-bed Repentance ; Men seem to give their Estates to God and the Poor, just as they part with their Sins, when they can keep them no longer. *Dn. Sherl.*

What are Honour, Fame, Wealth, and Power, when compared with the Expectation of a Being without End, and a Happiness adequate to that End ? How poor will these Things seem at our last Hour ? And how joyful will that Man be, who hath led an honest, virtuous Life, and travelled to Heaven, though through the roughest Ways of Poverty, Affliction, and Contempt ?

Good

Good Men are Happy both in Life and Death, the Wicked in neither.

The Young may die shortly; but the Aged cannot live long: Green Fruit may be plucked off, or shaken down; but the Ripe will fall of itself.

A certain Gentleman, upon his Death-bed, laid this One Command upon his wild Son, *That he should every Day of his Life be an Hour alone*: Which he constantly observed, and thereby growing Serious, became a new Man.

The Time, and Manner, and Circumstances of every particular Man's Death, is not determined by an absolute and unconditional Decree; for what Place can there be for conditional Promises, where an absolute Decree is past? How can any Man be said not to live out half his Days, if he lives as long as God has decreed he shall live?
Dn. Sharl.

An holy Desire of a religious Death, is not the Humour, the Fancy, the Fear of some Men, but the serious Wish of all. Many have *lived* Wickedly, very few in their Senses *died* so.

As a good Conclusion, is an Honour to our whole Life, so an ill one casts back Infamy, and sullies all that went before.

There is nothing in History which is so improving to the Reader, as those Accounts which we meet with of the Deaths of Eminent Persons, and of their Behaviour in that dreadful Season. *Spec.*

The great Philosopher *Socrates*, on the Day of his Execution, a little before the Draught of Poison was brought to him, entertaining his Friends with a Discourse on the Immortality of the Soul, said, Whether or no God will approve of my Actions, I know not; but this I am sure of, that I have at all Times made it my Endeavour to please Him; and I have a good Hope, that this my Endeavour will be accepted by Him.

Philip III. King of *Spain*, seriously reflecting upon the Life he had led in the World, cried out upon his Death-bed, Ah! How Happy were I, had I spent those Twenty-three Years that I have held my Kingdom, in a Retirement! Saying to his Confessor, My Concern is for my Soul, not my Body.

Cardinal

Cardinal *Wolfey*, one of the greatest Ministers of State that ever was, poured forth his Soul in these sad Words, *Had I been as diligent to serve my GOD, as I have been to please my King, He would not have forsaken me now in my grey Hairs.*

Cardinal *Richlieu*, after he had given Law to all Europe many Years together, confessed to *P. du Moulin*, that being forced upon many Irregularities in his Life-time, by that which they call *Reason of State*, he could not tell how to satisfy his Conscience upon several Accounts: And being asked one Day by a Friend, Why he was so Sad? he answered, *The Soul is a serious Thing; it must be either sad here for a Moment, or be sad for ever.*

Cardinal *Maximine*, having made Religion wholly subservient to the Secular Interest, discoursing one Day with a *Sorbon Doctor* concerning the Immortality of the Soul, and a Man's Eternal State; said, weeping, *O my poor Soul, whither wilt thou go?* And afterwards seeing the Queen-mother, said to her, *Madam, your Favours undid me; and were I to live my Time again, I would be a Capuchin rather than a Courtier.*

Sir *John Mason*, Privy Counsellor to King *Henry VIII.* &c. upon his Death-bed, delivered himself

himself to those about him, to this Purpose: I have seen Five Princes, and been Privy Counsellor to Four. I have seen the most remarkable Observations in Foreign Parts, and been present at most State Transactions for Thirty Years together; and have learned this after so many Years Experience, That Seriousness is the greatest Wisdom, Temperance the best Physic, and a good Conscience the best Estate: And were I to live again, I would change the Court for a Cloyster, my Privy Counsellor's Bustles for an Hermit's Retirement, and the whole Life I lived in the Palace, for One Hour's Enjoyment of God in the Chapel: All Things else forsake me, besides my God, my Duty, and my Prayer.

Sir Thomas Smith, Secretary of State to *Q. Elizabeth*, a Quarter of a Year before he died, sent to his Friends, the Bishops of *Winchester* and *Worcester*, intreating them to draw him, out of the Word of God, the plainest and exactest Way of making his Peace with Him; adding, that it was great Pity Men knew not to what End they were born into this World, till they were ready to go out of it.

Sir Philip Sidney left this his last Farewel among his Acquaintance: *Love my Memory,*
cherish

berish my Friends; but, above all, govern your Will and Affections by the Will and Word of your Creator: in me behold the End of this World, and all its Vanities.

Dr. Donne, a Person of great Parts and Learning, being upon his Death-bed, and taking his solemn Farewel of his Friends, left this with them; *I repent of all my Life, but that Part of it I spent in Communion with GOD, and doing Good.*

In ancient Time, the Pope at his Inauguration used to have Four Marble Stones presented to him, out of which he chose One for his Tomb-stone.

Charles V. caused his own Funeral to be Celebrated, and for Two Years assisted at the Prayers made on that Occasion.

In order to our final Doom and Sentence, there needs but this One Inquiry, Whether we were Charitable, or Uncharitable? For a Man who is possessed with a true Divine Charity, has all Christian Graces: A Man who has not this Divine Principle, has no Good in him; and that is enough to Condemn him, without inquiring what Evil he hath done. Dn. Sherl.

Great Men, who are not animated with the Spirit of Religion, make the Ceremony
of

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of their Funeral the last Refuge of their Vanity. They endeavour to fix to their Memory, that which Death is going to take from them; and gathering, as it were, the Ruins of their Glory in some pompous Encomiums, stately Mausoleums, and magnificent Inscriptions, they make a Kind of a Charm of that Funeral Pomp, to remove from their Minds the mortifying Image of their sad Destiny. *M. du Jarry.*

Sir W. Raleigh, looking on the Monuments of Princes, made this *Reflection*, O Just and Mighty Death! what none have dared, thou hast done; and whom all the World hath flattered, thou alone hast cast out of the World, and despised: Thou hast drawn together all the far-stretched Greatness, all the Cruelty and Ambition of Man, and covered it all over with these Two narrow Words, *Hic jacet.*

The daring and bold Sinners, who mocked at Fear, especially at the Fear of God, as a base unmanly Passion; those mighty Hector, the great Disturbers of Mankind, will at the Last Day stand trembling before their Judge. On the other Hand, with what Triumph will good Men lift up their Heads; the Poor and Despised! Their Sorrows will then fly away like the Shades of Night at the Approach of the Sun. *Dn. Sherl.*

'Tis

'Tis certainly necessary to retreat sometimes from Company, and bar the Door upon Business and Diversion; and, when we are thus disengaged, to inspect our Practice, to state our Accounts, and examine our Condition for Eternity. *Collier.*

When I look upon the Tombs of the Great, every Emotion of Envy dies in me; when I read the Epitaphs of the Beautiful, every inordinate Desire goes out; when I meet with the Grief of Parents upon a Tombstone, my Heart melts with Compassion; when I see the Tomb of the Parents themselves, I consider the Vanity of grieving for those whom we must quickly follow; when I see Kings lying by those who deposed them; when I consider Rival-Wits placed Side by Side, or the Holy Men that divided the World with their Contests and Disputes, I reflect with Sorrow and Astonishment on the little Competitions, Factions, and Debates of Mankind; when I read the several Dates of the Tombs, of some that died as Yesterday, and some Six hundred Years ago, I consider that Great Day, when we shall all of us be Contemporaries, and make our Appearance together. *Addison.*

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when I consider that they are placed side by
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